A brieſe re=herſal of the death reſur=rectiõ, & aſcention of Chriſt, gathered together oute of ỳ foure Euangeliſtes and Actes of the Apoſtles by the moſt godly and great learned man Huldriche Zuinglius, written firſt in Latin, and now trãſlated into Engliſhe, that ſuch as vnderſtande not the Latin tongue ſhould not wante the vſe of ſo worthy and profitable a treatiſe.

¶Peruſed and allowed according to the order appointed in the Quenes maieſties Iniunctions.

The preface and introduction into the history of the Passion and death of Christ.

AMong all the hiſtories (gentle reader) that any time haue bene written frō the beginning of the world vnto this preſent was there neuer any to be compared to the hiſtorie of the Paſſion, reſurrection, and aſcenſion of Chriſt, written moſt exactly by ỹ foure Euangeliſts, albeit diſperſed and in ſondry places, and aptely not without great trauell and payne gathered in due order by ỹ moſt godly & wel learned man Zuinglius, with certaine briefe annotatiõs and many wholeſom & godly inſtructions and declarations of the harder places adioyned vnto it by the ſame man for the eaſier vnderſtanding to ỹ reader, which hiſtory as it is moſt certaine and true, for that no percel therof was written but by the holy ghoſte

(although he vsed men as instrumẽts therunto) which onely is truth, & frõ whom proceadeth nothing but truth. So by it is sette forthe vnto vs the springe and ground of our saluation, namely the passiõ and death of Christ the price of our redemption, the onely pacifieng of the wrath of god towarde vs, & way to eternal ioy which Paule affirmethto be great and wonderful & such as neither eye hath sene, neither eare hath heard, nor heart can imagin but what shal I nede now to make any lõg or further declaratiõ either of ỹ certaintie therof, wherof no christiã man hauing ỹ feare of god before his eies hath euer douted: or of the cõmoditie comming vnto vs by the same, whiche is so amply and manifestly set forth in the treatise it selfe. But for as much as it is writtẽ in a strãge tonge namely in latin which ỹ multitude of our countrey vnderstand not, and also (which is much to be lamented) ma-

nie

nie of these which are in place of teachers, such is the infelicitie of this our time, lest these I say shuld vtterly wãt the vse of so fruitefull a worke, I was moued and thought good both for the aduaũcement of the glory of god, and also for our brethrens farther encrease of knowledge, to bestow some labour at such conuenięt leasure as I coulde well spare, to turne it into our English tongue plainly and truly without all arte or eloquence, as one tendyng nothing els but the endes aforesaide, which if I obtein, I shal accompt my labours right wel bestowed, minding also farther to trauail in the same kind of labor, if I shall se by this that my labour hath bene profitable.

FOr as much as the death of Chriſt is the lyfe of all the electe, it behoueth therfore to know by what meanes it is made our ſaluation, which in it ſelf cannot be but ſaluatiō: Luke.ii. For Chriſt (as Simeon declareth) as he is ſet for the riſing of many, ſo is he agayne ſet for the fall of many. And this commeth to paſſe (which oftētimes happeth) that that which is geuen vnto vs for a remedy againſt poyſon, by our vice is turned to be nomand deſtructiō. There be which do think vpon the croſſe and death of Chriſt our ſauioure after a certaine kynde of carnall affection thinking thei haue done their duety excellētly wel, & that they haue done god high ſeruice if ſo be ỹ thei haue euery yeare a certaine griefe with Chriſt dieng, & that they witnes ỹ ſame with teares. Thoſe ought to remember that Chriſt deſired the women not to weepe for his ſake, for he ſaithe, weepe not for me or Luke.xxiii. for my ſake, but he admoniſhed thē of the miſery which ſhoulde come vpon them, for their ingratitude and infidelitie, and therfore he addeth weepe for your ſelues, for the dayes wyll come, &c. I wyll not ſpeake now of the ambition which we haue ſought, for in ſuch fayned ſorrow, for we would ſeme to be ſuche as wer heauy with Chriſt, when as in dede we were nothing leſſe. Others nimble wyt certayne colde prayers in memory of the paſſiō, others deuide the order of the paſſion for ſynguler dayes, or certaine houres, other ſome againe

doe abuse the same as it were by magicall enchauntments to their owne glorye and couetous desyre, not seking Christ, but themselues, let vs rather thinke, or rather meditate, and depely weigh & consider why Christ died: and here shal the vaynes of faith and charitie open themselues. God so loued the world (saith S. Iohn) that he gaue his only begotte so for it, that whosoeuer beleueth in him should not perishe, but haue lyfe euerlasting. It commethof a singuler charitie, that god doth geue his onely begotten sonne vnto the death for miserable and damnable seruantes, the which beyng considered, kindleth our hartes & bindeth vs altogether to god: and whatsoeuer other thing god hath geuē vnto vs besides him selfe, it would haue done vs litle good, yea although he had geuē a most excellent creature it would not haue satisfied the flesh, he gaue himself therfore to vs, in his sonne, that therby we shoulde nothing doubte of his loue and fauour, but he died that we might liue. He was nayled to the crosse, that he myght deliuer vs for he hathe borne our synnes vppon his body, and hath taken al our infirmities vpon him, by whose beating & whipping we ar healed. He is the price which was geuen for our redēptiō, by him our vnrighteousnes is put away & blotted out before god. In hym the iustice of god is pacified, in him is life geuē to them which beleue. The meditatiō of these things will leade vs, not only into the bains of God his goodnes, but also to the springs of our synnes. Let vs therefore consider this in

Ioan.iii.

Esay.liii. i.Pet.ii.

Christ, for what thing he was geuen vnto vs of god, wherfore Christ dothe not onely teache vs, that we shoulde thorowly acknowledge our selues vnrighteous and condemned, but also doth open vnto vs with the same, the bosome of mercye, as a most sure sanctuary, and doth also comforte the consciences which in a maner are desperate and heauy ladē with the burden of synnes, geuing vnto them which be his, peace and tranquilitie. For what can he

Rom. viii. which hathe geuen his sonne, denye vs afterward? Let vs therfore first thinke vpon thys in the crosse of Christ, that is, Christ to be the price of our redemption, the sacrifice for sins,

i. Cor. i. our satisfactiō, our righteousnes, life, holines, gate and way to god, the pledge of saluation & euerlasting life, the onely mediator, intercessor, and reconciler, by whome the way to god is made open, by whose death our synnes dye

Michel. v. i. Pet. ii. Hebr. xiii. and perishe. Then let vs remēber, what this capitayne and emperour of our life dothe sette before vs, which is geuen vnto vs of God the father, not onely for a redemer, but also a foregoer and guide of the way, that we reiecting all thinges, might follow his steps, and

Rom. viii. hauyng our eies fixed vpon him, might folow him, without the walles of the castel, bearing the reproche which he had, we might be made

Ad Tit. ii. semblable vnto the Image of the sonne of god vtterly denieng all vngodlinesse, and hurtfull

Rom. vi. desires, yea denying our selues, let vs beare the crosse after him, being grafted in his deth. let vs mortifie the members which are vpon

the

the earth, and wheras before we haue set our myndes vpon vnrighteousnes, let vs now endeuour our selues to righteousnes and holynes. Neither is Christ a painted or graue example and so dead. but a liuely example and of efficacy, which doth shine in the faithfull, and is expressed, and worketh truely, which doth shew forth it selfe both in worde and in dede, and in the whole actions of the life. a liuely example I say, and such as expresseth all heauenly vertues, as charitie, obedience, modesty long suffring, gentlenesse, patience, pureness and constancie, then which example there is none more perfite or absolute, for what greater charitie can there be than for to suffer deth for his enemies? neither was this in his childhode, as the children were slaine of Herode: neither died he after the manner of the riche or honourable men, but he died a most filthye and vile death, that is to say, of the crosse, and that betwene. ij. theues. I meane he was put to suche a deth, as wicked & mischeuous men are, beyng counted for a disceauer. Moreouer Christ toke vpon him in himself. whatsoeuer is hard, vile, and troublesome in this worlde. This I say did Christ choose, and toke it vpō himselfe for vs, lest the flesh might haue any occasion of complaynte. Men wyl suffer anything so that they may escape deth, but Christ besides all euils suffred death, and that a most bitter deth, he despised whatsoeuer is great & precious in this worlde he chose and suffred whatsoeuer is vnpleasaunt and euill vnto the

flesh as pouerty, reproche, infamye, rebukes, blasphemies, stripes, bonds, woūds, & finally death, to thend that we mighte learne to despise the world with all his entisementes, and to suffer all aduersitie for him with ioye. For we cannot approche to heauenly thinges except we cast away & despise earthly things, he which loueth the world, cānot loue god, & he which despiseth the world & whatsoeuer is in the world sauoureth eternal things, & things of god. No aduersitie cā trouble or throw doū such a mā, no prosperitie cā puffe him vp, humility, obediēce haue nede of his exāple which being god, deiēded, & toke vpō him our infirmitie, being obediēt vnto the father, euē to the death. By these thinges which we haue forespokē I thik it is manifest inough, after what sort the deth of Christ should be meditated of vs, what is set before vs to be learned by the same, & what it is to haue griefe w him, namely to follow his steps, which cōmitted no sin,
1.Pet.ii. neither was ther foūd any guile in his mouth which being railed on w euil wordes, replied not euil words again, being troubled w euils he threatened not, but referred the vengeance to him which iudgeth iustely, let vs also learn þ like things, that we may be strong without feare & cōstāt, & if any thing be to be suffered for Christ his sake, for the truth and for righteousnesse. that with a courageous minde we maye beare reproches, rebukes, and deathe,
Rom.viii. that there be nothing so hard nothing so greuous, which we should not be ready to beare

for

for him. This is to bee made like fashioned vnto Christ, to suffer that which he suffered, to do that which he did, to glory and reioyce if any thing happen to bee suffered for Christ, for god forbid that we should seeke any other glory in this worlde, then in the crosse of our lorde Jesus Christ, by whome the worlde is crucified vnto vs, and we to the world, whose markes lette vs beare in our bodies, in muche suffring, in afflictions, in necessities, in tribulations, in stripes, in imprisonmēts, in seditions, in labor, in watching, in fasting, in purenesse. &c. We are alwayes deliuered vnto the deathe for Jesus sake, that the lyfe of Jesus might be made manifest in our flesh. The loue of god doth constraine vs, that we diligently weying this, that if one man died for all men, then all we before were deade, and that one died for all, ℣ they which liue hereafter might not liue to themselues, but to him which died, and rose againe for them. Let vs neuer therefore be weary, for although our outward man be corrupted, the inwarde man neuertheless shalbe renewed euery day, for the smalnesse of our affliction which endureth but a very smal time, shall get vnto vs an euerlasting weight of glory aboue measure, so that in the meane tyme we regard not those thinges which we see, that is to say whiche dure but for a tyme, but those thinges which are not sene, that is to say eternall thinges. Wherfore seing Christ hath suffered for vs in the flesshe. Let vs also be armed with the same cogitation, that he which

Rom.v.
Gala.vi.
ii.Cor.vi.
ii,Cor.iiii.
ii.Cor.v.
iii.Cor.iiii.
i.Pet.iiii.

which suffreth in the flesh e hath ceassed from sinne, for this purpose, that now he shuld not lyue according to the lustes of the flesh e, the rest of the time which is in the flesh, but according to ỹ wil of god, let it sufficevs that we al our life tyme before, haue liued accordyng to the manner of Gentiles, when as we were conuersant in wantonnesse, in lustes, dronkēnes, gluttony, bibbings, and bancketings, and in detestable worshipping of ymages, let vs not meruaile, as though some new thing happned vnto vs if that we be tried by fier, for this is done to trye vs withal, but let vs reioyce, that God thinketh vs worthye to suffer any thing for hym, and that we shoulde bee made parteners of Christ his afflictions, in the reuelation of whose glory, we shal also ioy with great reioising, if we suffer rebukes & slaunders for the naine of Christ, we are blessed, bicause the glory and spirit of god remayneth vpon vs. For if we haue died with Christe, we
1. Tim. ii. shal also liue with him, if we haue suffredwith
Rom. vi. him we shal also raign with him & no man is crowned, but he whiche lawfully wrestleth. Let vs therfore suffer afflictiō as good souldiors of Christe, whiche haue made promise to Christ in ỹ sacramēt of baptisme, being apoin-
Heb. xii. ted to go on his warfare & grafted in his deth. Therfore let vs not be wrapped with the businesse of this life, lette vs not be defiled with worldly desires, let vs run by patience in the batteli which we haue set before vs, hauing an eie to Jesus which is the capitaine of faith

and

and finisher, who setting before himselfe ioye, suffred the crosse, contemning reproches and rebukes, let vs diligently consider that he suffred such gainsaying of synners that we being wearied in our myndes should not faynt. Let vs thinke how vile a thing it is to shrink away from such a capitayne, or for vs to bee so sluggish, when as he fighteth so strongly & so valiauntly. Let vs consider how euil it becommeth the members to be proud, high minded and enuious, when as the hed doth so hūble it selfe, and is so feruent in charitie. Let vs also weighe how great infamy it is for a capitaine, to take vpon him so many woundes & lastly of all death, & the souldiors to be a slepe and geue themselues to riotyng. Whosoeuer therfore will liue godly in Christ Iesus, must prepare themselues to suffer persecutions, and by many tribulacions, must striue to come to euerlasting life, they must abyde in the feare of god, and prepare their myndes to temptations, and kepe thēselues pure frō this world. Christ hath geuē vs an exāple, that we shuld do euen as he hath done.

ii. Tim. ii. Act. xiiii. Eccle. ii. Iacob. i. Ioan. xiii.

Luke. 22.

Now the feaste of vnleauened bread drew nighe which is called ỹ Passeouer, namely after two daies.

IT was commaunded vnto the Iewes that on the feaste daye of the Passeouer, when they did eat the lambe, they should eate vnleauened

Exod. xii. xiii. xiiii.

uened cakes 7. dais after, which figure Paul openeth in the 1. Cor 5 & sheweth that we must purge the old leauē, for that a littel leauē doth leauē al that is mingled with. It is meete for such as ar born of new by Christ to liue a new & innocēt life, that they may be as it wer a certain new dough & vnleauened. For our Passe ouer Christ (saith he) is offred vp a lamb without spot. Let vs therfore celebrate this festiuall day, not with old leauen, neither with the leauē of malice & wickednesse, but with bread wantyng leauen, that is with sinceritie and truth. The Passeouer of the Iewes hathe a figure of the libertye whiche should come by Christ, for euen as in the old tyme god saued the children of Israel in Egipte frō the murther, with which the Egiptians were punished, namely whose doores were sprinckled with the bloud of the Lambe, and after that he led them forth with a mightye arme safe and sound thorow the red sea, and so deliuered thē from the most greuous yoke of Pharao. So also he saueth those by Christ whiche beleue, from euerlasting deth, and hath deliuered thē frō the power of darkenesse, trāsferryng them
Colo.i. into the kingdome of his beloued son, by whō they haue redemptiō, namely remission of sin-
Iohn.i. nes by his bloude, and this is the cause why Christ would die at this time, that we might vnderstand that is that lambe of god, whiche should take away the sinnes of the world and they which are washed with his bloud shuld
Iohn.iii. be safe frō the destroyer, for so God loued the

world

woꝛlde that he gaue his onely begotten ſonne
foꝛ it, that euery one whiche beleued in hym
might not periſhe but haue life euerlaſtyng, Iohn. v
foꝛ they which do beleue in Chriſte doe come
onto no iudgemēt oꝛ punishmēt but haue paſ-
ſed frō deth to life yea although thei wer dead
yet ſhall they haue life in him which is the re- Iohn. xi.
ſurrection and life But where as Marke ſai-
eth it was Eaſter, and Mathew, after two
daies ſhalbe Eaſter, Luke expoundeth it and
ſaith, the feſtiuall day of the Paſſeouer dꝛewe
nere, oꝛ was at hād, that is, it ſhould be ſhoꝛt-
ly, namely after ij. dayes. It is therfoꝛe a pꝛe-
uēting of the time. But the feaſt of the Paſſe-
ouer by John, doth ſeme to be the day follow-
yng the eatyng of the Lambe. So the daies of
ſwete bꝛead are put foꝛ the Paſſeouer, bicauſe
they came both togethers.

Then the highe pꝛieſtes, and the el-
ders were gathered togeather in the
houſe of the high pꝛieſt, whoſe name
was called Caiphas, conſulting to-
gethers howe they might take him
and kill him by guile, but they fea-
red the people, and therfoꝛe thei ſaid
amōgſt themſelues, not on the feaſt
day, leſt peraduēture there be a com
motion made by the people.

Then this wooꝛde, then, is not referred
vnto the time in the whiche he ſpeaketh
theſe thinges, but to the tyme wherein
they

they were gathered together. The audacitie of the flesh is here to be noted: which whē it goeth about to lye in wait against the truth, it consulteth diuers wayes. and in those counsels choseth and obserueth occasion and tyme for the purpose. Wherfore then they lay their heds together, when as the people were busily occupied in preparyng of the lambe. They which resist the truth, do assemble & lay their
Psal.ii. wittes together, against their lord to destroy him bicause he was contrary to their workes. They inuente diuers causes to accuse hym withal, knowing that as sone as he were takē all the people woulde forsake him. But howe impudent so euer the flesh is, it feareth neuertheless, where as nothing is to be feared. For whē they had agreed that he should not be takē on the festiual day, yet neuertheless by the ordināce of god, he was takē on the feast day, & that without any vprore: & ỳ hapneth oftētimes vnto the wicked, which they feare, yea & which they seke by al means possible to auoid. This we may perceaue in ỳ coūsel of Caiphas who thought it better, that one should be takē away, thā that the whole natiō should perish, and furthermore if Christ should be taken away, to take hede that the Romanes shoulde not oppresse them. But whilest these folishe men do auoyde one vice, they runne into the contrary. The Iewes hoped that if Christe were rid out of the way, that then the people wuld forsake him, but after the deth of Christ many more beleued & came vnto Christe, thā there

there did before, when as in one daye manye thoulandes receaued the faithe. They feared lest if Christ lued the Romanes would haue taken away their countrey and nation, which hapned vnto them 40. yeares after. So God derideth the counsels of the vngodly, & bryngeth to passe that they are snared and take in their owne counsels. And the selfe same thing in our dayes, doth the Pope, the Cardinals, the Bishoppes, the Monkes, and euill senatoys, but they hide their counsels, yea they adorne them with the title of honesty & religiō.

And Sathā had entred into ỹ hart of Judas Iscariot which was one of the xii. & he wēt his way to the chiefe priests & magistrates, euē with this mind to betray him vnto thē. He also bargained with thē how he might betray him vnto them, saieng: what will ye geue me, and I will deliuer him vnto you? And they hearyng this wer glad, and bargained with him, promising to geue him xxx. syluer pieces. when he hadde therfore promised this vnto them, he sought occasion & opportunitie, to delyuer him vnto them without a tumulte.

The Euangelist John reherseth by occasion, what moued Judas to betray Christ,

forsoth bicause he was sory that he hadde lost parte of the money, of the price of the oyntement which Mary had powred vpon Christ. Wherfore this most couetous mā would satisfie this losse an other way. He describeth therfore the Supper whiche was prepared for Christ in the house of one Simō, and besides that, he declareth the thinges that were done there. If any man thinke it good, he may adioyne that history vnto ours, we studieng to be briefe, haue onely taken but a few necessarye thinges. Mathew who also by the way maketh mention of this cause, saieth that the disciples did murmure, which seemeth to bee spoken by the figure called Synecdoche, for Iohn saith by expresse wordes, that Iudas was angry, and that he alledgeth the care of the poore, to bee the cause of his anger when in dede he nothing cared for the poore, but lucre and gayne moued him, for he was a thiefe and bare the bagge, he couereth his couetousnesse with a shew of liberality and mercy. So do they which say they do defend the olde religion. They make a shewe as thoughe they sought to defend the honour of God, the worshipping of sainctes, and the authoritie of the sacramentes. &c. Let vs learne to what incōuenience couetousnesse and studieng for money doth driue a man vnto, we do all condēne and curse Iudas, but we should see, whether we be not also lyke vnto him, which do scrape vnto our selues richesse by hooke or crooke, we lye, deceaue, and forsake iustice. But they

are

are a great deale more hurtfull which vse dis-
ceite in ecclesiasticall goods, and suche goods
as bee dedicated to the poore. Their myndes
were now readye on euery side to the matter
they went e about, beyng moued thereto by
enuy, and couetuousnesse of gayne. For suche
is our nature, that we bee all more prompte
and redy in priuate matters than in common
and this commeth to passe, bicause all oure
thoughtes, all our counsels, and all that euer
we can do, tende onely vnto this end that we
may enriche our selues, and for the same we
study both dai and night. Seing therfore that
all our cogitations and reasons serue for thys
purpose, that is to keepe and seeke our owne
thinges, it is no maruell thoughe we bee no-
thing attentiue about those thinges whiche
appertaine vnto the common profitte, and bi-
cause the eyze of loue is wholly tourned vp-
on oure selues, it canne not put forthe anye
flame towardes our neighbour, and it is not
possible for vs to seeke the glorye of GOD
from our hearte, when we seeke oure owne
glorye in all thynges. If the Maiestrate
shoulde consulte, or deliberate at what price
wyne of Heluetia shoulde bee solde, or what
it shoulde bee esteemed at, euery one woulde
weyghe and consyder wyth hym selfe ma-
nye dayes beefore, howe he myghte saue hys
owne thynges, and augmente hys owne
lucre. And thereof commeth it that all and
synguler beeynge compelled, doe speake and
pronounce moste promptelye and diligentlye

in the senate. If we were as diligente and busye in publique affaires, and in matters of godlinesse and vertue, if we would so think of them daye and nighte, as we doe of priuate matters, we should be then more prompte and ready, when we should consulte of them. But alas, we are feble in these thinges, & we be slouthful, negligent, idle, and sluggish, seeking our own thinges only, and not those thinges which are of Christ, and this is the cause that they be so cold which are rulers either in religion or in common weales, hereof cometh so greate a number of wycked deedes amongest the people, for they whiche wyll bee riche, doe fall into the snares of the diuell, and into diuers temptations, so that the same may say that couetousnesse is the roote of all euils. The minde which is geuen to couetousnesse doth nothing that is righte and honest, for it hath shaken of the feare of god, and wedded it selfe to all mischiefe, but why goeth he to the high priests? when the euil will talke or haue to do with the euil, there muste come some occasiō and commoditie betwene. There is none of such an audacitie, which will call another vnto him, to helpe him to steale, of whom he is not persuaded before in his mynde, that he is a thief, or els at the least, that he fauoureth thieues, and that he gathereth by certain outward signes, which do shewe for the what the inward minde is. None will offer to deflowre an honest matrone or a virgine, vnless there be some occasion geuen him by their ma-

i. Tim. vi.

ner

ners and gestures. If that the shamefastnesse of virgins could not be won by flattery, then would there none craue it so wantonly of thē. Therfore Judas goeth to those whō he knew to be offended with Christe, he taketh counsell with those men, whose myndes were bente with hatred against Christ, whiche had consulted a littell before of the death of Christ. he had learned by many signes, that the priestes were such men, therfore he feareth not to goe vnto them, but rather solliciteth them first before he was called of them, what will yē geue me? saith he. Oh what an impudēcy was this? o these bouchers and thieues, which do exercise and follow warrefare, which do take corrupted bribes of straungers, are not ashamed to aske them of Emperours, kinges, & Princes, yea and those whiche haue neede of them are not ashamed to thinke it lawfull, for them to geue them such bribes. But how such men are made companiōs and parteners with Judas, the Euangelists do plainly declare, whē as they say that Sathan entred into the hart of Judas, for when he doth once possesse the hearte, he hurleth men hedlong into all mischiefe. Therfore he beyng stirred vppe by the diuell and by couetousnesse doth meditate to betray his Lord and sauiour, yea such a lorde as had elected him to the Apostleship, whiche had made him ruler of his thinges and loued him excedingly, and when he hadde deuysed this mischeuous deede, he maketh meanes to accomplishe his wicked enterprise, and dili-

gently executeth the ſame he woulde haue it done without tumult, that many ſhoulde not haue knowledge thereof. For Judas ſoughte opportunitie to take him at ſuch a tyme and in ſuch a place whereas multitude of the people which did vſe to followe Chriſt verye often, might not be with him.

¶ Beefore the feaſte of the Paſſeouer, when Jeſus knewe that his howre was come, that he ſhuld departout of this world vnto the father, for as much as he loued his owne whiche were in the world, vnto the end he loued them.

I Told you before that John toke the Paſſeouer, for the day folowing the eatyng of the Lambe: the Euangeliſt dothe Rhetorically amplify the excellẽcy of Chriſt, that his lowlines might ẏ more depely be knowẽ. He (ſaieth John) which knew al thinges, he whiche knew the houre of his death, he to whom the father had geuen all thinges into his hands, which came from god. &c. He I ſay waſheth the feete of his diſciples. Let all prophets, byſhops, gouernors of common weales, and leaders of the people learne of this teacher, kepe loue, & care towards thoſe whiche are cõmitted vnto them. Chriſt loued his euen to the death, he neuer forſaketh them, he neuer ceaſeth, after he had once begun to loue them, he

was obediēt vnto the father euen to the death, that he might set before vs an example of humilitie and weldoyng. &c.

¶ Now on the first day of the feaste of vnleuened bread, the disciples came vnto Jesus, saying vnto him where wilte thou that we prepare for thee the Passeouer? & he said, go into the city, & prepare for vs to eat ỹ Passeouer there but they said, where shal we prepare? Jesus aunswered, goe into the city vnto a certain man. behold there shall meete you entryng into the city a mā bearing a pitcher of water, follow this man into the house wherin he entereth, and saye you to the good man of the house. The maister sendeth vnto thee, my time is at hand, that J should eatin thy house the Passeouer wyth my disciples. wher is the lodging, wher J shall eate the Passeouer with my disciples? And he will shew you an vpper chāber, which is large, trimmed and prepared, there make it redy for vs. So his disciples wente forthe, and came to the city & found as he had saide vnto them, and they made ready the Passeouer.

NOthing is done here by chance, nothing is done rashly all things are foreseene and ordained by the prouidence of God, without beginning, All thinges are gouerned by his counsell and will. These thinges are therfore writtē by the Euangelist, that we might vnderstand, that Christ was not compelled to die by violence or of necessitie, but of his own free will and by the wyll of the father, and bicause that all the shadowes of the old Testament vanished away in Christ, it is declared also that Christ is that Lambe which is prefigured in the old Testament, as Paule teacheth in the 1. Cor. 5. ca. But this word Passe ouer is taken diuers waies, sometymes properly for that passing or slippyng ouer of the Angel in Egipt, whē as he slew the firste begotten of the Egiptians, but spared the Israelits, vpon whose dores the bloud of the lamb was sprinckeled, sometimes it is takē for the festiuall day it selfe, and sometimes for the lāb which is killed and that by denominacion, as here when he saieth to kill, to eate or prepare the Passeouer. So this worde Passeouer is put for the Lambe, & agayn the Lambe is called the Passeouer, when as it was only but a memoriall of the passing ouer. So the breade is called afterwards the body of Christ, whē as it is but the token of the body, & circumcision is called the couenaūt, of the which couenaunt it was but the signe. We learne here the pouerty of Christ, who not hauing where to put vnder his head, is cōpelled to prepare his

Gen. xvii.

Gen. xvii.

his supper with hys disciples in other folkes houses after the manner of the poore.

¶And when euen was come, Jesus came with the xii. and when it was time he sate doune, and the xii. with hym, and he said vnto them, I haue earnestly desyred to eat this Passeouer with you before I suffer. For I say vnto you, hencefoorthe I wyll not eate of it any more, vntill it bee fulfilled in the kingdome of God, and as they wer eating. Jesus toke the bread, & geuing thankes, brake it, and gaue it to his disciples, sayeng. Take and eate this is my body which shalbe geuen for you, do this in remembraūce of me, and taking the cup he gaue thankes, and sayd, Take this and deuide it amōg you, this cup is the new testament thorowe my bloud, whiche is shed for you, for I saye vnto you, that after this I wil not drinke of this fruite of the vyne, vntill that day, when I shall drinke it new with you in my fathers kyngdom, & they al dranke of it.

IT is exactely described of all the Euangelistes, how Christ did institute the sacramēt of his body & bloud after ỹ figuratiue supper ỹ he might declare, that the figures of the old testament were accomplished and finished in him, and that all thinges were renewed, that they mighte haue in memory his wonderfull great benefit geuen them in the crosse, no lesse thē the old fathers had in eating of the Passeouer, that the newe might be agreable to the olde, and that light might succede darkenesse. He sheweth first with how great a desyre he did eate this supper with them, namely wyth a vehement and a most feruent desire: for this figuratiue speache in Hebrew is, I haue desired, or in desiring, that is, I haue desired & a wonderful & great desire to eate this Passeouer, that is, this memoriall Lambe, and I haue no lesse desired to eat with you this new supper, in the which I commēd vnto you the memory of my deth to be celebrated of you for euer. For as often (as Paule expoundeth) as ye shall eate of this breade, and also drinke of this wyne, you shalbe myndfull of my death. Let the memory of this benefitte neuer slippe from you, let it neuer be forgotten, lette it alwais remain in your hearts. Let your mouth alwais declare and shew forth this, preache you this euery where, celebrate thys without ceasing, and geue wonderfull great thankes for this. For it is not meete that you shoulde at any time put in obliuion my deathe, seyng that I haue with so great a desire suffred deth

for

for you, which am so desirous of your saluatiō that I do euen geue awaye my life for you, I will suffer my body to be nayled to the crosse as a sacrifice for your sinnes, and I will shed my bloud to wash you withall. I do so muche esteme you, that I am redy to redeme you by my death, from euerlasting death. I do set before you signes of this benefite and of this redemption, whiche being eaten of you shall renew the memory of me, vnto the which signs I gaue the names of my body, and bloud, that they might the more strongly moue your senses. My deathe is your lyfe, if so be that you beleue that by my death I haue appeased god for you, and that my bloud hath washed away your sinnes, this shall norishe and fatten you inwardly. This beyng weighed with a true faith, shall make mery and pacify your myndes. Take therfore and eate, do this in remēbraunce of me, I go now from you, so that frō henceforth I shall not eate and drynke wyth you after the accustomed maner. I shall with my bloud being shed confirme that testament which somtyme I established with Abrahā, but after a new sorte, not by the bloud of beastes as it was in the olde tyme, but by myne owne bloud. Neither shal my couenaunt stād with the Iewes only, but with al mankind. This worde braunche or fruite of thē vine, is a paraphrases of wyne, and doth signifye not onely that to be wyne which Christ dranke in the cuppe and gaue vnto his disciples, but it also declareth, that it was bloud, but such as

came

came out of the vine, and not powred out of his body, as if a man would say: this is of the fruite of wheat, he shoulde by circumloqution signifie bread, and therwithall declareth, that it is not onely bread, but also it is bread made of wheat and of no other graine. For there is also bread made of Rye and of Otes. &c. And this emphasis haue all parephrases, and specially the Hebrew parephrases. So whē Christ calleth himselfe the sonne of man: Therfore he saith, henceforth I wil no more eat nor drink (wherfore it is likely, Christ him self also dyd eate and drinke) namely after this sort, but after an other sort and newe, that is to say after my resurrectiō, & I wil thē eat with you whē as you shall eate with me at my table in the kingdom of my father, but not after that sort as bodies are wonte to be fed, but in the state of immortalitie. Therfore the kingdom of god is either the time after the resurrection or els a more full knowledge of Christ, or els the eternal life after this life, in the which the faithfull shall eate and drinke vppon the table of Christ with Christ that most swete drinke of immortalitie as appeareth in the .xxii. chapi. Luke. As concerning the sence of these wordes of Christ, this is my body and of the foode of the soule, we haue spoken inoughe of, in an other place. Let vs not dispute how the bread is made the bodye of Christe, but lette vs rather remember the benefitte performed vnto vs by the bodye of Christe, that being inwardly satiated in our minds we may lift our

The kingdom of God

hartes

hartes to him which sitteth at the right hand, of the father, that is in a certain limited place in heauen, that we may loue one another, that we may liue innocētly, that we may geue thākes vnto the Lord, and walk worthely in our vocatiō. To eate of the body of Christ is none other thing, but to beeleue that his body was geuen to the death, to make satisfactiō for our sinnes. To drinke the bloud of Christe, is nothing els but to beleue that Christ his bloud was shed for ꝧ washing away of our sins: neither is there any other eating of the bodye of Christ, then that which is done by faith, of the which Christ speaketh in the 6. chap of John neither can it be done of any but of the godly. But the eating of the simbolical and mistical bread, is common both to the godly and also to the vngodly, althoughe after a diuers sorte. For there be some which do eate the bread of the supper vnworthely, and drinke the wine vnworthely, and by that meanes do get vnto themselues death and tudgement, that is punishmēt. And those although they eat & drink with their mouth the sacramēts of the body & bloud of the Lord, yet neuertheless, they eate not the body of Christ, neither do they drinke his bloud, vnlesse they will make Christ a lyar (which farre be it from the euerlasting and infallible truth) whē as he saith. They which eate my flesh and drinke my bloud, abyde in me and I in them. There is none (I thinke) that will affirme if he haue his right wittes, that this agreeth with the vngodlye, but as

for

for the godly, they do not onely eat with their teath the signes, neither haue they bare signs but besides the eating of the signes whiche is done with the mouth of the body, they are inwardly fed in their mindes with the body and bloud of Christ by the eating of faith, which faith the spirit of Christ kindleth within the, at such tyme & as much, & to whō it pleaseth him. For the operatiō of his spirit is not bound to the signes, neither is grace so put in them, that it shuld be brought vnto them as it were in a wagon, but Christ that chiefe and eternall bishop doth feede the faithfull with his body and bloud, the minister only administring the sacraments outwardly, vnto whome he setteth before their eyes, putteth in remēbraūce, and declareth the grace of god, he bringeth it not to them he geueth it not, neither doth he distribute it to thē. Therfore a faithful mind doth receaue the body and bloud, and hauing receaued it, the spirite of God doth with heat disgest it, & youreth it into the inwarde bowels of the soule, of the which springeth a marueious and inwarde refreshing vnto a godly mynde, when we celebrate therfore the Supper of the Lord or thankes geuing, let vs remember that only sacrifice which was offred vppon the crosse with thankes geuyng. For we are admonished that by the flesh and bloud of the onely begotten sonne of God, offred vppon the crosse for vs, we are redemed from euerlasting death, and that the same are made to vs spirituall foode to norish and kepe vs in euer-

euerlastinge life, & for as much as Christ hath offred vp himselfe a most acceptable sacrifice for vs vnto ỹ father, in geuing his body to the deth, & powred forth his bloud to wash vs & all, it is wholy our partes to meditate and to preache abroad, so great a loue, and so wōderfull great a benefit, and to geue thankes for so liuely a death, and by that meanes our faythe will more encrease towardes God the father, also his loue, and good will towards vs will be more and more kindled. Moreouer we are admonished by this most holy Supper, to offer and vowe our selues wholy bodye & soule vnto Christ for a sacrifice, considering that he hath suffred death to restore vs vnto life, and desire not to lyue nowe to our selues, but to Christ. Finally the remembrāce of the body geuē, and of the bloudshed, is therfore set before the church of Christ in the holy signes of the supper, that by the same it might more certainly receaue as it were a certain priuy tokē of her redemption, and might cal into memory, that we are so compacte by faithe into one bodye, that we are made the members of one head Christ. It is therfore mete that we bee bound together with a singuler charitie amōgest our selues. and with doyng good one to another. Let the death of Christ therfore neuer slip out of our heartes, let vs alwayes remember that Christe is wholly made oures, that we should also be his by faith and charitie, and our neighbors by charitie, and let vs abyde in him by faithe, and he in vs by loue,

let

let vs do and suffise all thinges for him which died for our sakes.

¶And when supper was done, when the diuell had put in the hart of Iudas, Simon Iscariot to betray him Iesus knowing that his father had geuen him all thinges into his hādes, and that he came from God, & should go vnto God, he rose from supper, and put of his garmentes, and when he hadde taken a linnen towell, he girded himselfe with it, then he poured water into a basen, and began to washe the fete of hys disciples, and to wype them wyth the lynnen towell wherewyth he was girded.

GOd setteth before vs in Christ an example which oughte neuer to goe out of our sight, namely of all vertues. Let vs consider his vnspeakable charitie, ioyned wyth a singuler humilitie. God therfore teacheth vs in Christ charitie, humility, liberality, gentlenesse, strength, long suffring, and constancie. Let vs do good vnto all men, both to our frēdes, and to our enemies, neyther let vs looke for any other thyng for our benefits, then hatred and most greuous persecutiō. Yet let vs

not

not in the meane while be drawne away from doyng good, neither let vs at any tyme cease. This is that which Paule saith, al that will liue godly in Christ Iesus must suffer persecutiō. He which amōgest mortal men wil plant vertues, and set forth righteousnes, must put forth himselfe wholy to the hatred of all men, and must bowe him selfe for righteousnesse, and euē as Christ could not be plucked away by no reproches or hatred, from righteousnesse and truth, from charitie and wel doing, but that he obeied the father euen to the deth, and constātly suffered whatsoeuer the vngodly didde vnto him, & loued his so wel vnto the end. So also must al the godly do. They must constantly go forward to do good in the myddest of all euels, neither must they faynt or be wery at any time as ouercome wyth the hatred of euill men. Christ loued and did good euen vnto his death, he serued and profited all men, and therby got nothing but extreme hatred, and most cruell death. To departe out of this world, and go to the father, is a periphrasis of his death, as though he would say, Iesus knowing that he should dye nowe, but as we haue tolde you, the Hebrew periphrasis haue great emphases, and are of more efficacy, than if the sentence had ben set forth plainly and wout figure. For by these woordes he sheweth & declareth a great consolatiō vnto the faithful, namely that the deth of the faithfull, is no other thing, but to leaue the worlde and to go to God. And is not this a great cō-

i. Thes. iiij.

What is to dye.

solation to leaue the worlde, that is, al wickednesse, all infidelitie, al labour and affliction, & to go vnto God which is the moste good, and also the moste louing father? who woulde not reioyce when he heareth this, that by deathe he is deliuered from al euils, and endued with all good thinges? And to the christians to die, is no other thing, than to leaue the worlde and to goe vnto God, whereas otherwyse if we shuld die without Christ, deth were the moste terribleste thing that could be vnto all flesshe. The Euangelist therefore by these wordes doth make death pleasant and acceptable, and doth declare what death & also what the pain of sin is made vnto vs by the death of Christ, namely the end of all euils and the beginning of a new and euerlasting life. Therfore worthely saith Dauid, that the death of the saints is precious in the sight of God, whē as in the meane time, the death of sinners is moste yll. The farther we departe from the worlde, so much the nerer we come vnto God. Agayne the more we come and addicte our selues vnto the worlde, the more we departe from God, betwene these two there is no meane, neither maiest thou cleaue to both of them, but in that the Euangelist doth say that the diuel did put this treason into the hart of Judas, he doth it to declare that these wicked deedes and mischiefes are done by the diuel, as of the author of them, that is to say by his instrumēts. For in dede there be in man certain good affectiōs created of God, but by mans faulte they are

corrupted

corrupted and made euill, as the couetous desire of thinges. These affections dothe the diuell snatche vnto himselfe, and draweth vnto hym whatsoeuer he catche, and vseth them at his owne pleasure. So that which is created good in vs of God, the deuill draweth to our destruction. He put of his garments. &c. It is a kind of speaking, which describeth the thing manifestlye, and as it were setteth it beefore our eyes.

Then he came vnto Simon Peter, and Peter said vnto him, wilt thou washe my feete? Jesus aunswered, what I do thou knowest not now, but thou shalt know hereafter, Peter said vnto hym: Thou shalte neuer washe my feete. Jesus aunswered: If I washe thee not, thou shalt haue no part with me. Simon Peter saide vnto him, Lord not onelye my feete, but also my handes and my head. Jesus sayd vnto hym. He that is washed hath no nede, but to washe his feete, but is altogether cleane, and ye be cleane but not all, for he knew which of them shoulde betray him, and therfore he sayd, ye be not all cleane.

HEre is set forthe in Christ an example of singuler charitie and humilitie, & in Peter the blindnesse and curiosity of humain waisdom. Christ performeth the same in dede which he had taught in worde, for in the eleuenth chapter of Mathew, he saith, learne of me bicause I am meke and humble in hearte, he therfore expresseth humilitye in him selfe, for what greater a baseneſſe can there be than for the sonne of God, and the kyng of kinges to humble himselfe to the feete of his seruantes? Let vs hereby learne to throwe downe our selues, to attribute nothing to our selues and to boast nothing at all, yea and loke how much the more in estimation we bee, so muche the more let vs humble our selues. So sayeth Paul in .xij. to the Romanes & .ij. to the Philippiās. But in Peter is declared ỹ stubbornes of the flesh, which inquireth after captiue al things curiously, neither doth it obey God but his owne reason, but it should haue made his vnderstāding vnto the obediēce of Christ, Peter vnderstode what Christ would do, for he did se that he would wash his feete, but he vnderstode not what Christ mēt by this washing. Therfore Christ saieth, that whiche I do, that is, that which I entend, thou knowest not, that is, thou vnderstandest not, thou perceiuest it not: we are so dul and so sluggish, that after we haue sene things done, it is lōg before we can vnderstād them, neither do we know what they mean. God oftētimes signifieth by som outward thing, that which at the first

The submission of the mynde.

firſt ſight we vnderſtād not, as we may eaſily ſee in the prophets by whō he declareth certain thigs by exāples, which afterward he openeth & expoundeth. So in the ſupper he geueth bread & wine that by theſe things & tokēs he might ſet forth vnto them the remembrāce of his death, he waſheth the fete, not to that entēt, that he would waſh away the filthineſſe of the fete but that he might ſignify, that he only is he which ſhould purify vs, ſetting forth ſom higher matter, which may be manifeſtly perceiued by his anſwer vnto Peter, & by other wordes. For many haue and receyue parte with Chriſt, whoſe fete Chriſt hath not waſhed, but no mā ſhalbe partaker of the glory of Chriſt, and of the life euerlaſting, but he which ſhalbe waſhed & the bloud of Chriſt & whoſe affections ſh albe purged by his grace. Moreouer he commendeth vnto his diſciples charitie, that one might helpe an other by mutual loue, not only in waſhing of fete, if neceſſitie ſo requtre, but in helping our neighbour in al things, but this is to be marked diligētly, that they which be faithful haue yet neede to waſh their fete, that is, to waſh away their daily fallings & to purge away the affections ſtil ſpringing in the fleſh which thing certaine not conſidering, haue come to that madneſſe, and pride that they dare affirm themſelues to be wout ſin, for al that John ſaith. If any mā ſaith he hath no ſin, he is a liar & deceiueth himſelf. Paul cōplained ỳ he foūd in his mēbers an other law, repugning the law of the mind &

To be waſhed, is to be leue truly.

i. Iohn. i.
Rom. vii.

ſpirit. Or howcan thoſe men pray this praier euery daye, forgeue vs our treſpaſſes, whē as they acknowledge none? Chriſte therfore teacheth that the beleuers ar purified by faith that is to say, by the ſprinckling of his bloud. Moreouer that they whiche are purified and cleanſed, yet neuertheleſſe haue nede to waſh their feete, and that they are ſtil vnpure. laſtly he pronounceth manifeſtly ynough, that al they be not cleane which are conuerſaunte in the outwarde fellowſhippe of the diſciples of Chriſt. For he ſaith, ye be cleane but not all, meaning Judas which was preſent amongſt the Apoſtels in body, but his minde and hart was all one with the Phariſes, wherfore to be waſhed or to be cleane, whiche are all one, is to beleue verely and without any dout that thou art waſhed and purified by the bloud of Chriſt. To waſhe the feete is to acknowlege and confeſſe before God with ſighing and deteſting our dayly ſynnes, and then after ourc fall to runne to God by repentaunce. For we can not paſſe thorowe this waye whileſt we lyue here amongſt ſo many enemies, without fallyng, it is ſo dirtye and vnplayne, and the weakeneſſe and ſlipperneſſe of the fleſhe is ſo great. But howſoeuer the feete doe ſtagger, yet yf the head of fayth be ſafe, the matter is well inough. For the faithful can not be beaten downe, by ſuch fallinges, if the Lorde vp hold them with his hand.

To waſh the feete.

After therfore he had waſhed theyr

feete,

fete, and put on hys garmentes he sate downe, and sayd vnto them a-gayne, doe you know what I haue done vnto you? you cal me maister and lord and you say well, for I am so, if I therfore which am your lord and maister haue washed your fete ye ought also one to wash an others feete, for I haue geuē you an exam-ple, that euē as I haue don, so might you also do. Verely, verely, I saye vnto you, the seruaunte is not grea ter than his lord, neither the Mes-senger greater than he, which sente him, yf you haue knowen these thin ges, blessed are ye, if ye do them.

The lorde by this exaumple of humilitie and wel doyng, dothe put vs to shame for our hautenes of minde and coldnesse to do good, which as we gape for honour and riches, and do bragge of those thinges which we haue not. So also we dispise & neglect our fellow seruaunts neither do we onely neglect them but besides that we hurte them and do them iniury. Let vs therfore follow the exā-ple of our Lord Jesus Christ. Let vs put a-waye our hautenesse of mynde, lette vs caste downe our courages, let vs embrace our bre-thren with feruent loue, let vs beare and suf-fer the infirmitie and burthens of other men, being redy to submit our selues to all men for

hym which did so much cast downe hym selfe for our sakes. Let vs alwayes remember the Lordes commaundement of brotherly loue & liberalitie towardes the poore, for he wil haue mercy and not sacrifice. Christ in deede dothe prescribe vnto vs a most perfect forme of life, yea & in maner impossible for vs to do whē as he saith, so loue one an other, as I haue loued you. How be it if we shall endeuour to follow the same, and if we shall attempt to folow af-his prescripte as muche as he shall geue vs grace to do, although we attain not vnto it (as we shall neuer do) yet he will gentlye forgeue vs our trespasses. It is not inough to knowe these things, and to heare them, or to preache them, but we must do them, that is, we must study and apply our selues to these thynges, we must exercise our selues in these thynges, and as it were contend with our neighbour in well deseruyng. So at the lengthe we shall proue learned and exercised in them.

Ose.ii.

¶ And there was a greate contention amongest thē, which of them should seme to be the greatest, but he sayde vnto them. The kings of the gentiles reign ouer them, & they which haue power ouer thē are called gracious, but ye shal not be so, but let ye greatest amōgest you be as the lest, and the chiefest as he that serueth. For who is greater he that sytteth

at

at the table, or he which serueth? Is not he whiche sytteth at the table? And I am in the middest of you as he that serueth, and ye are they that haue continued with me in my tẽptations. Therfore I appoint vnto you a kingdome, as my father hath appointed to me, that ye may eate and drinke at my table, in my kingdome, and syt on xii. seates iudging the xii. tribes of Israell, when I sẽt you without bagge and scrippe, and shoes, lacked ye anye thinge? And they sayde nothing, he said therfore to them but now he that hath a bag let him take also a scrip, and he that hath none, let him sel his coat & bye a swoorde. For I saye vnto you that yet the same which is written must be perfourmed in me. Euen wyth the wycked was he numbred, for doubtlesse these things whiche are written of me haue an end, and thei said behold there are two swoordes, and he said vnto them, it is inough.

When as Christ teacheth most humility, the flesh seeketh to be exalted and to be great. So corrupt is our nature, that it

seketh nothing els but his owne, yea and the whē as most ernest matters are in hād, Christ teacheth them to submit themselues to others to loue one another, to helpe one an other by charitie, and yet in the meane tyme they are not ashamed to reason, who shoulde be greatest, and this moued them to this question, bicause Christ declared vnto them his deathe, but Christ putteth down with great grauitie ẏ hautenesse of mind, & exhorteth thē to submit thēselues, shewing thē who is ẏ greatest in ẏ church, namely he which submitteth himself to al mē & is seruāt to al mē. But bicause thei were elected to preach the word, he therfore withdraweth their myndes from his hautenes, & ẏ which the princes of the world are almost puffed vp. The princes of the gentils, it is a kinde of speaking for the princes of the nations, not they onely which gouerne the gentiles or infidels, as the chief capitains of the Anabaptists do expound, when as they go about to proue by the wordes of Christe, that a christian man ought not to be a Magistrate, but Christ by these woordes dothe not helpe their opinion, but rather subuerte it, of the which we will speake in his place. Christ doth fortifie before, the minds of his disciples, whom he had elected to preache the gospel against the hurtfull affections of the flesche, amongest the which the study for honour & disease of ambition, hathe no small power, the which if they once creepe into the heartes of prelates of religion, they bring with them innume-

Prophane princes.

numerable hurts. Neither is there any other pestilence more hurtful to the church, than the desire of ambition, pride and confidence in it selfe. For he is no true godly mā that trusteth to him selfe, and the apostels were sick of this disease, the Lorde permittyng the same, that they might learne by this, so muche the more to acknowledge hūble thē selues. Therfore he saith, Ye my disciples ye ar not of the nūber of them which are princes & magistrates in ỹ world, you haue an other office apointed you. Princes obtayne their names according to their doynges, and haue in the meane time some dominion ouer those which are committed to their charge. That affection of dominion and principalitie ought not to bee in other kynges and princes, but rather they do gette thē names to be called gracious in deseruing well of their subiectes, as Euergetes, and the father of the countrey Abimilech. &c. And it is more often sene, that they do more oppresse their subiects, than ease them of their burthēs and although this be euil, yet neuertheless it must be suffred in them which haue dominiō in the world but not in the kingdome of heauen. For when they take armour and dryue away the enemy and punnishe the euill, they serue also Christ with their sworde, when as neuertheless they are somewhat defiled, and haue some thing common with the busines of the world, so that they cannot be wholly without dregges, and be alwayes bent to heauenly thynges. But for you which are the lighte

of

of the worlde, being lightened of me which am the true light, a greater integritie is mete, & a greater pureneſſe, ye muſt ſhine aboue other in the light offaith and charitie, not in worde only but in example of life, let not your hartes haue a regard to earthly thinges, but beyng purged from the contagiouſneſſe of al earthly dregges, let them be caried vpward as it were like fyre vnto heauenly thinges. Be ye therfore far from ambition, from the deſire of money, and frō all thoſe things which may wrap your mindes in earthly thinges. Be that you ſeke not gredily for glory & rule in the worlde, for I haue preferred you to the kingdome of heauen, that is to the preachyng of grace and truth. Be ye not therfore bent to other things which might withdraw you from your office. let other men ſeke to be lordes, haue ye onely a care to ſerue others, that ſhall extoll you to the eternall ioy, and ſhall make you mightye in dede. Looke vppon me whiche came not to rule or to be greate, but I am rather conuerſaunt amōgeſt you miniſtring vnto you as a moſt abiect ſeruant, and waſhing your feete, I haue lefte heauen and deſcended vnto you, takyng vpon me for your ſakes all pouerty & affliction, why ſhould you then be aſhamed to ſerue others for my ſake: It is a ſmal matter that ye haue abiden with me hitherto, & that ye haue cleaued vnto me, which neuertheleſſe was not of your owne power, for ye haue not elected me, but I deſcending from my fathers ſeat haue called and choſen you, what good ſo-

euer

euer therfore ye haue, you muste not ascribe it vnto your selues, but altogether vnto me, lift vp your mindes to thinges that are to come. you shall not lose your labor if you abide with me, I will reward it to the vttermost, euē as you haue bene partakers of my afflictions, so shall you also be companions of my ioy, so that ye be constant in that which I send you about and apply not your mindes to other thinges. For it is not sufficient, that ye haue abiden wᵗ me hitherto after a sorte, for they were but skirmishes, & sleight battails, but now there be greater troubles at hand. The time is now present that Sathan turneth al his force and all hys armour against me and you. Ye know that ye wāted nothing, when I sent you wᵗout thinges necessary for your iourney & also vnarmed, be ye therfore constant, and stande ye firmely, for such a multitude of wicked persones shall come vpon vs, that it shall seeme that we haue nede of swords. For those thinges which are written of me must needes be performed, and go ye forwarde without feare in preaching of the truth, I will neuer be absent from you, as I haue before defended you. I will prouide for you, and minister vnto you all such thinges as ye wante. By these wordes the lorde plucketh out of the hartes of the disciples, the affection of the flesh, wherewyth they were touched, and also he prepareth and encourageth them to battayles whiche were to come. For they should suffer greater thinges after his departure, when as they should

stirre

stir vp by ỹ preching of the truth ỹ displeasure of all mẽ against them. Of the which euils he hath presẽtly shewed an exãple by himself declaring vnto thẽ & to all the godly, what they must suffer in this worlde for the truthe, and that there is a wonderfull great reward prepared for them which continue vnto the end. But in that he sayeth, let him sell his coate & bye a sworde, it is a phrase of speache, by the which is signified a most great daunger to be at hand, as though Christ would say. If they rage so against me, they will not spare you, be ye therfore stronge and constante, for they shall so spoyle and kill you, that it shall seeme that ye haue nede of swordes, & yet he biddeth not them to fight with the sword, which before so diligently had forbidden them that they should not resist euell, and to turne the other cheke to him which would geue thẽ a blowe, yea and afterward he biddeth Peter (striking Malchus) to put vp his sword, neither cã the Papists proue by this an ecclesiastical sword and a prophane sword. Christ simply foretelleth the daunger which drewe nere to him & his disciples, teachyng by the way that they should ouercom and driue away al these thinges by the sword of bothe the testamẽts, that is to say, by the sword of the spirite. The men which followe the Apostels haue no neede of swordes, but if they shall diligently continue in preachyng of the truth, thei shal stir vp the swordes of al the wicked ones agaynst them, whom they shall agayne resist with the sword of the

of the spirite, and they shall ouercome in this battail the lord aiding them.

I speake not of you all, I knowe whom I haue chosen, but that the scripture might be fulfilled, he that eateth bread with me, hath lifted vp his hele against me, I tell you now before it be done, that when it shalbee done ye myghte beeleue that I am he.

WHen he had spoken of the washyng of the fete, he ascendeth in the meane tune by a figuratiue speach vnto the puritie of the mynde, and by the same very aptely enclineth his talke to the vnpurenesse of Judas the betraier, and it is a repeticion or a retourning. Election maketh the sonnes of God, but faith is the sign of electiō, for none haue faith but the elect. By these words he teacheth the hart of Judas, for there be many alwayes in the church, which dissemblyng a faithe, being otherwise most wicked. Let these men thinke that they cannot hide themselues from God, although sometimes they deceaue men for mā seeth, but the outward thinges onely, God beholdeth & alloweth the heart. To lifte vp the foote or hele dothe signifye after a figuratiue kinde of speache, to lye in waite for any man, to offend, oppresse, despise or to hurte any mā and with the feete to make hast to accomplish the

Anagogia. Analepsis Epanodos

To lift vp the hele.

the same. The Germains vse the same kinde of speache. So likewise in the Psalme. Their feete make hast to shed bloud. &c. To eat bread with any man, is to be partaker of his table. & also simbolically to be familier, and to be receiued into a more frendeship. So Judas was taken into the number of the Apostels, & dyd eate the supper with the Lorde, and yet thys vnfaithfull and ingrate man, was not ashamed to betraye his lorde, whiche had done so great a benefite for him. By these wordes he doth make the fault of the betrayer more greuous, but to that entent that by making mention of his gentlenesse towards him, he might plucke him backe from his purpose.

To eat bread

When Jesus had sayde these things, he was troubled in spirit and sayd. Verely, verely I say vnto you that one of you shall betraye me, for the hand of hym which betrayeth me, is with me vpon the table. All ye shalbe offended by me this nighte, for it is written. I will smyte the shepeheard, and the shepe of the flock shal be scattered, but after I am risen, I will go before you into Galile, but Peter answered & saide vnto him. Though al men should be offended by thee, yet wil I neuer be offēded,

Zach. xiii.

Jesus

Jesus sayd vnto him. Verely I say vnto thee, that this nighte, beefore the cocke crow, thou shalt deny me thrice. Peter said vnto him, though I shoulde dye with thee, yet will I not deny thee. Likewise also said al the disciples: and the lord sayd Simon, Simon, behold Sathan hathe desyred you, to sift you as wheate, but I haue praied for thee, that thy faithe faile not, therfore when thou arte conuerted strengthen thy brethren. And he said vnto him, Lorde I am redy to go with the into prisō and to death. And he said, I tel thee Peter, the cocke shal not crow this day, before thou haste denied thryce that thou knowest me. Verely I say vnto you that one of you shall betray me, and they wer exceding sorowfull, and beganne euery one of them to say vnto him, is it I lorde? & the disciples behold one another, doubtyng of whome he spake, and he aunswered and sayd, he that dippeth his hand with me in the dish, he shall betraye me. Surely the son of man goeth his way, as it is wri-

ten of hym, but wo bee vnto that man, by whome the sonne of mã is betrayed, it had bene good for that man if he hadde neuer bene borne. Then Iudas which betrayed hym sayde. Is it I maister? he sayd vnto hym. Thou hast said it. Now there was one of the disciples of Iesus which leaned on his bosom, namely he whom Iesus loued. To hym therefore beckened Simon Peter that he shoulde aske, who it was of whome he spake, he then as he leaned on Iesus breast, sayd vnto him Lord who is it? Iesus aunswered it is he to whome I shal geue a sop when I haue dipped it, and when he had dipped the breade he gaue it Iudas Iscariot Simõs sonne, and after the soppe, Sathan entred into him. Then sayde Iesus vnto hym, that thou doest, doe quickly e, but none of them that satte at the table knew for what cause he spake it vnto him, for som thought, bicause Iudas had the bagge, that Iesus had sayde vnto him, bye those thynges that we haue neede of against e the feast

least, or that he shoulde geue some thyng vnto the poore, as sone then as he had receiued the sop, he went immediatly out, and it was night.

CHrist the kyng of the heauenly kingdome, which came to preache and offer the kyngdome of heauen to the men in the worlde (but yet to such as he had chosen oute of the worlde) which also hadde geuen in charge to his apostels to call all men to this kingdome doth first plucke out of their hartes all suche diseases which ought to be farre absent from the kingdome of heauen, namely the lustes of the flesh and of the world, to the entente that they which should teach others that kingdom might first expresse the same in themselues. For God hathe translated vs (saieth Paule) frō the kingdom of darkenesse, into the kingdom of his welbeloued son, into his wōderful light, that we mighte nowe be the sonnes of God, who renouncing the old Adam, and casting away all vngodlinesse, and worldly desires, might lyue godly iustly and soberlye in this world, lookyng for that blessed hope, and appearing of the glory of the great God, and of our Sauiour Iesus Christe. For we haue here no abiding citie, but we looke for one to come, namely that heauēly Ierusalem, in the which we are appointed citizens, fellow citizens with the sainctes and of the houshold of God, but it is mete that they which be strāgers

Colo. i.

i. Pet. ii. Tit. ii.

Heb. xiii.

Ephe. ii. i. Pet. ii.

gers and pilgrimes in this world, should abstaine from fleshly lustes, which fight against the soule, hauing honest conuersation amongest the gentiles, that they which speake euil of vs as euill doers, may haue vs in estimation for our good workes, and glorifye God in the day of visitatiō. In his former talk he reproued ambition and couetousnesse, now he reprehendeth selfe trust and desire of money, of the which the one was in Peter and thother in Judas & the disciples. Peter not weighing his owen strength promiseth greater thinges than he can performe, neither doth he beleue the lord who admonished him of it, but despising all other, boasteth himselfe only to be strong, Judas which had conceiued this horrible mischeuous acte in his harte, dothe not heare the Lord which called hym backe from it. So plaieth our flesshe, when it is lefte to it selfe. No man acknowledgeth his errour, no man wil beleue him which admonisheth him. Euery man hopeth that he can be hiddē, whē as he is not called by name, howsoeuer his cō science withstand him inwardly. Christ assayeth Judas diuers wayes to withdraw hym from his pretence, in whiche the wonderfull gentlenesse and loue of Christ is to be marked who will not the death of a sinner, but that he should be cōuerted and liue. but the more that Christ sheweth and putteth forth his louyng kyndnes, so much the more his vngodlines is hardened, so that he dare most impudently say is it I? Moreouer this most wicked varlette

dareth

dareth thrust himselfe into the holy fellowship and table of the lorde, not fearyng to lye vnto him which knoweth all thinges. So greate a thing is hipocrisie, and a harte possessed with couetousnesse. So in lyke maner dare we sometimes com to the holy communion with Judas boasting our selues to be godly, when as inwardly we be most vngodly. And although both Peter and Judas fell either of them, yet great is the diuersitie betwene the denial of Peter, and the betrayeng of Judas. Peter being ouerwhelmed with a sodayne terror synned of feare and cowardnesse of mynde, but Judas sinned of a pretensed malice, for the deuell had possessed his harte, Christ therfore saith that Peters faithe was not altogether gone, for although he denied him outwardly with his mouth, yet neuertheless his hearte fell not from Christ, and god suffreth the godly sometymes to slippe, that they may knowe themselues more throughly, and humble thē-selues in mind, learne and acknowledge their infirmitie, and after their fall they may rise a-gayne more strong and better couraged. They may learn to put no confidence in themselues, to be sorry for other mens falles, and to be more carefull, and for that cause Christ saieth. and thou after thou art conuerted strengthen thy brethern. Sathan so stirred vp Judas, as we haue heard before, that not onely he shroncke from Christ, but beside that he betraied him to his enemies to be destroied, Here it is said that the diuell entred into him, after the sop,

which is thus to be vnderstanded, that the diuell which before had possessed him, did now more fully possesse him, and more vrge him to bring to passe the mischiefe which he had conceiued. For euen as in faithe there are certain degrees, so also is there in infidelitie & breach of faith. No man is made most good vpon the sodayne, so no man is moste wicked sodenly, by litteli and litteli we slide into the pitfall, if we watche not, if we resist not the beginning and if we neglecte small matters. Our foote muste be plucked by and by out of the clay of synnes, least it fasten more depely in, we must streight way resist the affections, least they come to haue dominion ouer vs. Sathan sleepeth not, he neuer ceaseth, but walketh about like a roaring Lyon, seeking where to get his pray, whom let vs resiste by faith, and he will flye from vs. The lord is strong to deliuer vs out of the mouth of the Lyon, so that we flye vnto him by and by with our whole hart, and cast our selues all wholy vpō him with a soūd faith, let vs take hede of the meate and of the baite which that moste subtill enemye layeth for vs, lest when we haue deuoured it, we fal with Iudas into the euerlasting night.

¶ And when he was gone Iesus said, now is the sonne of man glorifyed, and God is glorified by hym, and God shall glorify hym by hym self, and shal glorify him by and by. My

litteli

litel children, yet a litell while I am with you, ye shall seeke me, and as I haue saide to the Iewes, whither I go, ye cannot come, so also I saye vnto you nowe, I geue you a new commaundement, that ye loue one an other, euen as I haue loued you, do ye also loue one an other, by this shall all men know, that ye are my disciples, yf ye haue mutuall loue amongest your selues. Simon Peter said vnto hym, lord whither goest thou? Iesus aunswered hym, whither I go, thou cāst not follow me now, but thou shalt followe me hereafter. Peter said vnto him, lord why cannot I follow thee nowe? I wil geue my life for thee, Iesus aūswered, wilte thou geue thy life for me? Verely, verely I say vnto thee the cocke shal not crow before thou hast denied me thrice.

When the betrayer was gone, Christ maketh mention of his glorifieng not without ov, and reioysing of the spirite. Now is the sonne of man glorified. He speaketh of the thing to come and at hand as thoughe it were now past, that we might see the certein-

tie of gods prouidence. The time is now pre-
ſent that the ſonne of man ſhalbe made noble
after a new ſort ꝟ is to ſay, by his deth, croſſe,
reſurrection, and aſcenſion, and other thinges
which folowed after the ſēdyng of ꝟ ſpirit, as
miracles and the conuerſion of the Gentiles.
&c. For that cauſe ſaith Paule in his Epiſtle
to the Romanes, that the ſon of God, whiche
was borne of the ſeede of Dauid as touching
the fleſh, was declared to be the ſonne of God
with power, as concernyng the ſpirite of ſāc-
tification, in that he roſe again from the dead.
And this power of ꝟ reſurrectiō, of the which
Chriſt alſo ſpeaketh here, ſhuld follow with-
in few dates after, which was not done by an
aungell, or by any creature, but by the power
of the father, as Paule witneſſeth in the ſe-
cond of the Coloſſians, where he ſaieth. Who
hath raiſed him vp. &c. Chriſt therfore ſayeth
and God ſhall glorifye hym. He alſo by theſe
wordes comforteth the harts of his diſciples
who were not a little troubled now, becauſe
he had made mention vnto them of his death,
as though he wouldē ſay. The tyme is come
that I ſhall accompliſh the will of my father
that is, that I ſhall dye, but by this my death
my father ſhalbe glorified. Be ye not therfore
troubled, ye ſhall ſee and that by and by, what
great glory my father will geue me. By theſe
wordes we be taught not to be ſorye, if anye
troubles com vnto vs by the vngodly, for the
croſſe & alſo death get vnto the godlye moſte
great glory, when as nothyng can chaūce vn-
to

to the godlye, whiche is not ordeined by the good will of the father, and whiche shall not bryng vnto them wonderfull greate glory.

Furthermore the glory of God commeth by those thinges which we suffer for his names sake, and what is he that would not wishe to haue the glory of God set forth, yea euē with his owne hurt and danger? And when as hipocrites do go away from the fellowshippe of the faithfull, then is the church deliuered frō a most great euill, so that the faithfull which desire to haue ȳ glory of god setforth, may wor they reioice. And for because that Christ had foretold that such great euils shuld come vnto his disciples, and had shewed them the daunger, which they should be in by the means of false brethren, of whom Judas went before as a figure of them, nowe in the meane tyme he comforteth and encourageth them, least they shoulde bee fainte harted, and discouraged. teaching them, by what meanes, they mighte stand stedfast, and to be safe againste all the euils, which were at hand, namely by concord and mutual loue amōg themselues, as though he would say. Howe soeuer diuers tempestes do happē, how soeuer the vngodly rage againste you, haue ye only a care for this, the which aboue all other thinges I geue you in charge, that ye be ioyned together amongest your selues with a feruent charitie. For so shall ye stand firme againste all the assaultes of your enemies, if ye be bōnd with this bond, no mā can hurte you. This shalbe the most certayne

signe, that ye be my disciples, if they shall see in you that loue which was in your maister. The boasting and presumption of the flesh is sene in Peter, which that he might be take away, the lorde suffereth him to fall, that he might learne to acknowledge hym selfe, and to liue afterward in feare and with modestye. In the meane tyme we must mark the loue of God, which doth not altogether reiect vs, because of oure infirmitie, but taketh in good worthe our folishnes, and turneth it to good, we haue of purpose left out that which John writeth from the xiiii. chap. to the xviii. least our booke and those thinges whiche we haue expounded in John should encrease to a great volume. They therfore which are desirous of the same, let them read them in John and apply them to this place.

When Jesus had spoke these words he went out according to his accustomed maner with his disciples ouer the brooke Ceder, that is to say into the Mounte Olyuete, where was a gardein into the which he entred, and his disciples also and Judas also which betrayed him knew the place, bicause Jesus had oftentimes resorted thither with his disciples, and when he came vnto the

place

place which is called Gethseman he
said vnto them, sit ye here, tyll I go
aside and pray, and he toke Peter &
James and John with him, and he
began to be afraide and to be vexed
& he said vnto them my soule is so-
rowfull euen vnto the death, abyde
ye here and watche with me, praye
that ye enter not into temptation,
and being gone forward a litel, and
departed from thē almost a stones
cast, he fel vpon the earth and being
prostrate kneling vpon his knees,
he prayed, saying, Abba father, all
thynges are possible vnto thee, yf
it be possible take away this cup frō
me, neuertheless not my wyll, but
thy will be done.

CHrist had armed his disciples against the
persecutiōs which were to come, and had
taught them, wyth what swordes they
should resist them, that is to say, by the know-
lege of both the testamentes, and by the sword
of the spirite which is the worde of God, be-
yng a two edged sword and cuttyng on either
syde, and percyng euen into the inwarde par-
tes, furthermore he had admonished them not
to put any distrust of hys care and goodnesse,
for

for that hauing him for their defence and saue garde they shoulde bee euen as safe as they had bene alwayes beefore. For although he should go from them as concernyng the body, yet for all that he would not forsake them, but be present with them in his spirite euen vnto the ende of the worlde. Moreouer he woulde pluck out of thē the affectiōs, with the which nature is defiled, to the intente they mighte wholly depend of him, renouncing the world, and applieng themselues to heauenly things. Now he setteth forth an example in himselfe, with what mynde, and with what constancy all the godly should receaue the crosse, he goeth forth against death that he might declare, that he died not against his will, but willingly, and of loue, not dissembling in the meane tyme his infirmitye and feare, lest we should dispair if at any tyme our flesh should be made afrayde with temptations and daungers cōmyng vpon vs, if it should bee touched wyth sorrow, or haue an horror of aduersitie, prouided that we do not cowardly faynte and flee. For there happeth also vnto the godly and cōstant men some feare of the flesh, but the feare of God which is in them, and their faythe to God, shaketh of and ouercommeth the fear of the flesh. This we see manifestly in Christe, who as he toke vppon him for our sakes, the infirmitie of the flesh, beeyng made like vnto his brethren in all thinges, so also he was not ashamed to confesse his feare and sorrowe to his disciples. That we might haue wherwith

to

to comfort vs in all temptations, and that we might know that God will not reiect vs, because of the infirmity of the flesh, so that we fly vnto him w̄ our whole hart, and w̄ a perfecte faith. He was sory for vs, he prayeth vnto the father for vs, that we mighte learne by hym, what we shuld do in daūgers, and to whō we should flye vnto, he declareth hymselfe to bee man in dede, which is touched with the feelyng of deth, neuertheleſſe in the meane tyme, he consecrateth himselfe wholy to the wyll of the father, vnto whose will he submitted hys owne will. The selfe same thing must we do, when tempests do assayle vs, Let vs acknowledge our own imbecilitie and let vs attribute nothing to our owne strength, neither truste to our selues, and howe soeuer the deuill, the flesh and the world rage, howsoeuer the enemy oppresse and vrge vs let vs not for al that dispaire but let vs fall downe before our most pitiful father, lette vs desyre hys ayde, and lette vs vtterlye denye oure affections, and consecrate oure selues wholly vnto him, let vs caste oure selues wholly vppon hym. It hath pleased our heauenly father, that this infirmity should abyde here in our flesh, that we should be put forth vnto many and diuers afflictions and oppressions, that we shoulde bee obiected to daūgers assailing vs on euery side no otherwise then whan sheepe are thrust forth amongest wolues, that by these meanes, oure stubborne flesh might be at the leaste by some meane restrayned, and brideled with certayn snaffles, Math. x.

snasles, euen as a wilde and vntamed horse is, that we might learne to lyue alwayes in humblenesse and in the feare of the lorde, and when we are tossed wyth the oppressions of the worlde to haue oure whole regarde vnto him in whome onely we haue peace. Lette vs acknowledge the most good wil of our father in all affliction, and temptation, who leadeth vs through water and fyre, but to oure refreshing, who doyleth away our drosse in the fornace of temptation, that we be made pure vessels to his glory and sanctifying of his name, let vs diligently weigh the profitte that commeth therby vnto vs here and in the world to come. And that our father is alwayes present with vs, neither suffreth he vs to be tempted aboue our power, but with the temptatiō doth also shew the end, either in geuyng strength & constancy in the battayle, and comforting our imbecillitie, or els surely in pluckyng and deliuering vs out of euils and dangers. It is al together mete that we vtterly denying oure selues, doe sacrifice and consecrate our selues wholly vnto his will. To be altogeher without the crosse it profiteth vs not, therfore our most best father leadeth vs betwene feare and hope, & laieth vpon vs a crosse, that we might not be caried after our owne luste, but mighte follow Christ his sonne which is our heade, & in all these thinges our mindes are heauy, sorowfull and moued with impatience, by reasō of the infirmitie of ỹ flesh, but yet in the meantime faith sustaineth this infirmity of the flesh

Psal. lxv.

1 Cor. x.

that

that it cannot altogether fal or fayntc, and the power of God dothe more manifestly shewe forth it self in our weakenesse. whē as it doth erect & stay vs vp by putting forth his hand. Christ teacheth vs further more, wt what submissiō of the mynd & of the body, wt what feruentnesse, and with what gesture of the body we should praye, also what place is apte and mete for prayer, to whome we should directe our prayer, and in what sort it should be done and when we should pray &c. For although the mynde of the godly ought alwayes to be bente vnto God, yet most of all when the enemy doth assayle it, leste it fall into an agonye, and the more we are greeued and vexed, so muche the more feruently must we geue oure selues to prayer, and for bicause that prayer is an earnest talke of the faythfull harte wyth God, therfore we must chose out a litte place for the same, which maye be voyde of all concurse of people and noyse, lest there should be any thing, be it neuer so small that might disturbe a man or plucke him backe from God, but that the mynde may cleaue vnto God wt out seperation, & with how great a submissiō of the body a mortal mā should appeare before gods maiesty and the throne of grace, Christ doth manifestly declare in falling prostrate wt his body, & bowyng on his knees, & a feruent prayer doth not only lift vp to god ỹ hāds, but also it lifteth the eies & the hart vnto god. that is to say vnto the hils frō whēce cōmeth help Besides this an ernest & deuout prayer dothe burst

How we ought to pray.

Definition of prayer

burste forth with teares out of the eyes, but also with droppes of bloud out of the body, as we maye see in the trembling of Christ. We learned therfore by our head, that we shoulde neuer dispaire of gods help, when temptatiõs do assaile vs, & not to fal when any pensiuenesse of harte or impaciẽce commeth vpon our mindes, but rather run vnto God with a sure faith and declare vnto him our cause, to desire him to shewe vs how to come out of temptation, and to suppoꝛte our weakenes with his spirite.

¶ Then Jesus came agayne vnto hys disciples and founde them sleping, and he sayde vnto Peter, Symon slepest thou? couldest thou not haue watched one hour with me? watch and praye that ye enter not into temptation. The spirit is redy, but the flesshe is weake.

HEre is declared after what sort the frailnesse of ỹ flesh behaueth it selfe towardes the vnmeasurable & vnspeakable grace of Christ, and how vnthankful we bee for so great benefits. Christe prayeth and sweateth bloud wholly to aduaunce the saluation of his but they slepe soundly, forgetting their excellente free promise whiche they beefore hadde promised. Christe therfore geueth them warning

ning, to learne to know themselues, and to ꝛū vnto God for strēgth. Our wil is oftentimes prone, and bursteth forth with a sodaine violence, but we are very slowe in performyng, wherefore Christ which knoweth vs, bothe within and without, teacheth modestye and putteth away all rashnesse frō vs, he teacheth vs to be myndefull of our frayletiesse, and to be feruente in prayer vnto the father, without whom we can do nothyng and by whom we may do all things. Neither let vs cocker the flesh to muche least we should truste any thing in oure owne strengthe. The faythfull must alwayes stand girded in their standing. Sathan sleepeth not, no more must we slepe, but watche and stoutely resist, we are stil in the battayle. All thinges are full of daungers and snares, we must not therfore lie snorting on slepe but we must watch & fight ẅ a feruēt faith and faithfull prayer. Christ also teacheth that when we haue finished oure talke wyth god, we should haue a regarde to oure neyghbors and chiefly the weake ones, to exhort and stirre them vp. From faith we muste returne to charitie and so like a circle from charitie agayne to faith. For a man is not occupied alwais with one kind of busines there be courses of things. This sentence, pray that ye enter not into tēptation is expounded two wais either that tēptation is ouercome by a faythfull prayer, the more ye pray, the lesse ye shall be tempted, or els that we shuld pray that the Lorde lead vs not into temptation, as it is in

the vi. chap. of Math. in the lordes praier, the spirite of the faithful being endewed with the spirite of God is ready, but the flesh hathe yet infirmitie adioyned which repugneth against the spirit. For the faithfull doth fynd an other law in his mẽbers which repugneth the law of the spirite, howsoeuer the inward man delighteth in the law of god, as though he would saye, ye haue promised many thinges, but ye performe litteil.

And he went agayne and prayed the same woordes. O my father if thys cup canne not passe away from me, but that I must drink it, thy wil be done. And returnyng, he found thẽ on sleepe agayn, for theyr eyes wer heauy, neither could they tell what to answer him, and he left them and went agayne, and prayed the third tyme, the same woordes, saying. O father yf thou wilt, take away this cuppe from me, neuertheless not my will be done, and there appeared an Aungell from heauen, comforting him, and being in agony, he prayed more earnestly, & his sweate was lyke droppes of blond, trickelyng downe to the ground, & when

he

he had risen from prayer, and came to his disciples, he founde them slepyng for heauinesse, and he said vnto them, what slepe ye? Slepe hēceforth & take your rest, it is enough, rise, watche and praye, that ye enter not into temptation. Beholde the houre is at hande, and the sonne of man shalbe betrayed and geuen into the handes of synners. Ryse vp, let vs goe, lo he that betrayeth me is at hande.

LEt vs aboue all thinges diligently weigh and cōsider the loue of Christ, who loueth vs euen to the death, being careful for the saluation of his, of whom neuertheles he receaued small thanke, he tooke vppon hymselfe whatsoeuer is contrary to the flesh, being like vnto his brethren in all thinges without sin. But in his most greuous daūgers he alwais runneth to the father, he implozeth him onely he looketh for consolation at his handes only, neither doth he in the meane tyme forget his, whiche were weake and feble and troubled, but goeth to se them agayne, comfortyng and strengthening them. Lette vs acknowledge that we haue nothing but fraylenes and synnes, let vs set these thynges before the father and require helpe of hym, for he tempteth vs to that end, that we should runne vnto hym,

and cast our selues wholly vpon him, loking vndoubtedly for helpe for him. For euen as he was present w̄ his son, & sent his angel to cō-fort him, so will he alwais be present w̄ vs, so y we cal vnto him for helpe, & shrink not away frō hi. We easily learn by the exāple of Christ of what force prayer is before God, when it is repeted w̄out werinesse and feruēt. Wherfore the godly must alwayes watch and pray that we may ouercome the temptations which be at hande, and that we maye beware of them which be to come. Slepe now and rest, either it is a nipping taunte, or els a fatherly gentlenesse in bearing with the weake ones.

¶ Judas then when he had receaued a band of men, & officers of the high priestes, came thyther with lāterns and torches, and weapons, & while he yet spake (I saye) Judas one of the .xii. came, and with him a greate multitude with swordes and clubbes, beyng sent from the high priestes and elders of the Scribes, but Judas wēt before them, and he had genen them a token saying, whome so euer I shal kisse, he it is take him and holde hym, and lead him warely. When Judas therefore drewe nere to Iesus to kisse him, he sayde, God saue thee Maister and kyssed him,

hym? and Jesus sayde vnto hym, Frende wherfore art thou come? O Judas betrayest thou the sonne of mã with a kysse? Thẽ Jesus knowyng all thinges which should come vnto hym, went forth and sayd vnto them, whome seeke ye? They answered hym, Jesus of Nazareth, Jesus sayde vnto them, I am he. Now Judas which betrayed hym, stoode with them, assone then as he had sayde vnto them, I am he, they wente backewardes, and fell to the grounde. Then he asked them agayne, whome seeke ye? And they sayd, Jesus of Nazareth, Jesus answered, I sayd vnto you that I am he, therefore if ye seeke me, let these go their way, that the word myght be fulfilled which he spake. Of them whyche thou ganest me haue I lost none.

After that feruent prayer, in the whiche as he had prayed that he might not fall into the daunger that was at hande, so also he submitted himselfe wholy to the will of the father, vtterly denying his owne will, he now sheweth his obedience and constancye

in goyng to meete his enemies, & that wyth a wyllyng and redy myndt, as Eſay hath pro-
Eſay.liii. phecied, for no man coulde haue taken away his lyfe from him, yf he himſelfe had not wil-lingly geuen it. Let vs alſo after oure prayer in the which we committe our ſelues to the father, and deſyre his ayde, learne of our head ſtoutely for to fight, and to perſeuer with ſin-guler patience in the battayle, nothing doub-tyng but that our father will be preſent with vs his children, euen as he was preſent with hys ſonne, remembryng this that it lieth not in our enemies power to oppreſſe vs, when they liſt themſelues, but then only, when our father wil who hath care ouer vs. For the ene-mye cannot hurte vs one whit, vntill God do permitte hym the ſame, as it is manifeſt by Jobs tẽptation, but more manifeſt in Chriſt and his diſciples. For how often woulde they haue put him to deth: and yet they could pre-uayle nothing againſt him, before the howre appoynted by the father, yea and when they tooke Chriſt yet mighte they not lay handes on his diſciples, ouer whome Chriſt hauyng a care commaunded them that they ſhould de-parte in ſafety. Yf ſo be it ſhall ſeeme good to our father to make vs partakers of the affli-ctions of his ſonne, let vs diligently conſider hys loue and good wil towards vs, who hath not ſpared his owne proper ſonne but hathe geuen him to the death for vs. Why ſhoulde we then refuſe to ſuffer and to be adflicted for hys glory. But let vs rather geue thankes to

the father who layeth vs forth with hys son to diuers temptations, and affections. For yf we haue bene partakers of his death and passion, we shall also be partakers of his resurrection. If we suffer with him, we shall also raigne with him. Let vs bee throughly persuaded of this, that our father doth so loue vs that he will suffer nothing to happē vnto vs which shall not be done to his glory and oure saluation, and that nothing can chaunce vnto vs against his will, whome to repugne or to be against is most ill for vs whiche be called and are the sonnes of god. Neither ought we only stoutly to go forward, and to receaue the daungers brought vnto vs for Christ, but we must also do it cherefully with mekenes, humilitie, obedience, suffryng and singuler charitie. This is to be marked in Christ, that he would not vse his owne power, by the which he might haue destroyed his enemies, which came vnto him, but he entertained them with most great gentlenes and loue, obeying the father euē to the deth. So let vs also geue place to our righte and let vs not resist euell, but ouercom euell with good. Let our hearte be armed with patience, feruente in loue, and endewed with weakenesse, that in our patience we may possesse our soules, how louingly doth he receaue the betrayer? howe graciously he speaketh vnto hym and calleth him friende? how gētly he vouchsafeth to kisse him, & how swetely he allureth his traiterous mind from his pretence to repentaūce? let vs diligently

marke in the example of Iudas beſides thoſe thinges whiche are ſpoken of beefore goddes iudgement, and let vs learne humbly to thinke of our ſelues, and to ſtande beefore God wyth great feare and trembling. For let him which ſtandeth (ſaith Paule) take heede that he fall not. There is nothyng ſafe from chaunce, nothyng is of all partes bleſſed: whenas ſuche a great diſciple of Chriſt doth fal, who can hēceforth truſt to him ſelfe? Let vs beware of hipocriſy, that we be not wolues amongeſt the ſhepe of Chriſt, and falſe brethren in the ſelowſhip of the godly. Nothing is more contrary to god than hypocriſy and vnpureneſſe. Nothing doth more alienate vs from God than doth the couetous deſire of things. Let vs not therfore faynte from the grace of God, lette vs not ſlip away from ſo greate dignitie, as to be the ſonnes of God. Let vs not refuſe the gatheryng together of vs, for what a foule thing ſhall it be, for to depart from the lyuyng God, from ſuche a moſt louing father, to fall awaye from ſo great a benefactor, and to ioin himſelf to be a ſouldiour of the Diuell, and to flee vnto the enemy of Chriſt? A h how great an vnthankfulneſſe is it, for them which be waſhed wyth the bloud of Chriſte, and ſanctified with the ſpirite of God, for to ioyne themſelues in fellowſhip which the vngodly wicked ones, and to be made of the ſonnes of God, the ſeruauntes of Sathan? In that they come with weapons, it is a figure of thoſe whiche fighte againſte

gaynste the truthe by violence and not by the truthe.

¶ Then they came and layed handes vpon Jesus & toke him, & whē thei which were aboute him sawe what would follow, they sayd vnto hym, Lord shal we smite with the sword And Jesus answered, and sayd, sufer them hytherto, and beholde Simon Peter one of them which wer with hym, stretchyng out his hande drewe out his sworde, and strikyng the seruaunt of the high priest, cut of his right eare, & the seruaūts name was Malchus. Then said Jesus to Peter, put vp thy sword in ỹ sheth, wilt thou not that I shall drinke of the cuppe which my father hath genen me? Put vp therfore the sword in his place. For all that take the swordе shal perish with the sword. Either thinkest thou that I cannot now desyre my father, and he wyll geue me moe than twelue legions of Aungels? How then shoulde the scriptures be fulfylled whiche saye that it muste so bee done, and when

Jesus had touched his eare, he healed it.

The flesh is wonte in aduersitie not to rise vnto God, but to his own weapons, and this doth Christ reprehende in Peter, as though he would saye, we must not fighte now with weapons, but with sufferaunce and meknes. It is no time now to strike the enemy & the swoorde, but to obey the wil of God. If I haue nede of weapons & armies of souldiours, I coulde sodenly haue of my father a great and infinite number of souldiors redy to helpe me. I am not also here, neither came I hither, to the intent I shoulde fight with the swoord, but that I might redeme you by my death, and leaue with you an example of patience. By these woordes Christ doth teache vs patience, that we should not reuenge our selues if that any man haue done vs any displeasure in priuate things, but that we should patiently and quietly beare the iniuries whiche he dothe vnto vs, he doth not for all that take away the swoorde from the magistrate, which beareth it accoording to the lawes. for the defence of the good, and the destruction of the euell, for he sayeth. he which taketh the swoord, vnderstād, beyng moued therunto of his own pleasure, rashly. and of a wicked affection. as for the magistrate he taketh it not after that sorte, but receiueth it, God deliuering and cōmitting it vnto hym, and taketh it that he may vse it iustly, and accoording to the will of God, & that he may with the same punish the hurtfull

Rom. xiii. Math. xv.

ful as often as nede shall require, that is, as often as the glory of God and helth of the godly requireth it. The magistrate as long as he vseth the sword lawfully, he himselfe doth not strike, but God by him. For god vseth the magistrate as his minister, all thinges haue their tyme, to sondrye men are certaine offices appointed, so that it is not euery mans parte to take vnto hym the sword, and to stryke, neyther must it be done at all tymes. That was the tyme wherin Christ would shew his most great loue towardes mankinde wherein he woulde declare himselfe to bee the sauiour of the worlde, and would put forth himself to all euils, and not the tyme wherin he would vse his power and most iust iudgemente. Christe therfore restraineth & kepeth vnder the zeale of Peter, which was feruente in deede, but it was not directed to gods will, and he declareth that he came not to hurt or to worke displeasure, but to saue and obey the will of the father in all thynges. Jesus is taken that we might be deliuered, he is bound that we might be loosed from the bondes of sinnes, he is solde to vngodly ones, that we being solde vnder sight be broughte into the libertye of the sonnes of God. Let thys exaumple of Christe be sette alwayes before oure eyes, let it be depelye impryntted in oure hartes, that we maye learne to put oure stubborne and obstinate stiffe necke vnder the yoke of Christ. Let vs not put awaye the bondes of gods law, let vs willingly serue God and our neighbor, let vs Rom. xiii.

not

not be full of iangling, stiffenecked, stubborne and desirous of reuengemente, but let vs goe forward in humilitie, obediēce, and lowlines of mynde, as shepe appointed to be slayne and kylled.

¶ The same houre sayde Jesus to the multitude, and to them which came vnto him, from the high priests and magistrate of the temple and elders ye be come out as it were agaynste a thiefe, with swordes and clubbes, to take me. I sate daily teaching in the temple amongest you, & ye toke me not, but this is your howre and the power of darknesse, but all this is done, that the Scriptures of the prophets myght be fulfilled. Then al his disciples forsoke him and fled and there followed hym a certaine young man, clothed in linnen vpon his bare bodye, and the young men caughte him, but he lefte his linnen cloth, and fled from them naked.

¶ Christ as he is redye to suffer all thynges which these men deuised to work against him so also he ceaseth not to reuoke them from their malice which they hadde taken in hande, neither doth he allow their entent, although

though he suffer it quietly, declaring also vnto thē ꝑ thei could haue had no power against him, if he him selfe had would. As though he would say, and do ye not vnderstande that ye can do nothing against me, when as I beyng dayly conuersaunt amongest you, and yet ye could not take me, although ye assayed it diuers tymes. Now ye haue chosen the nighte for this purpose, and that not vnaptly, for ye be crafty varlettes and childzen of darkenesse the prince of darkenesse leadeth you captyue and stirreth you vp to persecute me and my disciples, and this was forespoken not long agoe of my prophetes. So oughte we to suffer the inuasions of the wycked, and that wyth greate mildnes of mind, and patience, neither must we reuenge our selues with our owne hand. But in the meane tyme must so set beefore the eyes of the wicked their mischeuous doings, that they may vnderstand how much they synne against God and vs, to see yf we can by any meanes reuoke them from theyr conceiued malice, and win them to the lord, or at the leaste to take from them all occasion wherby they might excuse their synnes.

¶ Then the band and the capitain, and the officers of the Iewes toke Iesus and bound him, and led hym away to Annas firste, for he was father in law to Caiphas which was the

the high prieste the same yeare, and Caiphas was he that gaue counsell to the Iewes, that it was expediēt that one man should die for the people, and Annas sente hym bound to Cayphas the high priest. They therfore takyng Iesus led him to Cayphas the hyghe prieste, where the Scribes, the chiefe priestes and the elders had assembled together.

Luke the Euangelist sayeth, they led him and brought him, and this seemeth to bee spoken not without an emphasis as though he would say. They led him which had healed all men, and which contayned and led al thinges. who if he had not led them, they had all perished. Luke & the other leaue out the house of Anna, of the which Iohn maketh mention very aptly, howbeit there is nothyng left out of the Euāgelists, that pertayneth to the veritie of the history, and it seemeth that this examining of Christ concerning his disciples & his doctrine, was done in the house of Cayphas, and not in ỹ house of Anna. For in that he is led to Anna, it was done bicause it was in their way as they wēt, and to honour Anna withall. But examining of his doctrine & disciples belonged to Caiphas who was the high priest for that yeare. Therfore Anna sēdeth him by and by away to Caiphas his son in law, which thē was in office. And I iudge that al the denials of Peter were done in the

court

court of the bishop which may easily be gathered if they be weighed by ỹ order of the history of John & others. John maketh mention by the way of Anna, & thẽ returneth to Caiphas which if it be not marked, it might seme that al these thinges wer done in the house of Anna, which neuertheless the other three mencion to be done in Caiphas house (& Cayphas was he) It is a digression to the description of the person. Caiphas counsell, whiche is more manifestly set forth in the xi. of John, is so put forth of him, as though it should be healthfull to the common wealth, when as he entended nothing but to put Christ to deth. In that he spake the truth, it was of the holy ghost, but he spake this of guile and malice, for the rancor of his harte made him to speak those wordes. In the mean while he adourneth his enuy, and pretendeth the common welth to hide his deceit, and he vseth the words which wer like himself. The priestes saw their authority to diminishe daily, and that very many claue vnto Christ, & therfore they feared their own things, for ỹ which cause Caiphas vseth this argument, by the which he might chiefly stirre vp their harts. Why stay ye, sayth he? doe ye not see our auctority decayeth, and that by this mã? yf ye wil haue your own state to be in safety, thẽ take this mã away, ye be slouthfull and lingerers, which shall turn at length to your owne displeasure. &c. Wherfore he is the firste authour of Christes deathe, and he encourageth the rest, to the conceiued mischeuous

uous acte, his house therefore was a fit place for the vngodly ones to take counsel together. Let vs apply these thinges to our tymes and let vs learne to discerne betwene a good citizen and a faithfull senator, and betwene a traitor and a false man. They which haue traytorous mindes doe alwayes pretende in their counsels the health of the common wealthe, when as they goe aboute the destruction of all good men, and into their houses do the owles flye vnto, where they dare speake freely. Suche metinges, assemblies and conspiracies in cities, are most certain causes of the distruction of a common wealth, which euery man may most easily perceiue, thoughe he be meanely skilled in histories, and if so be that ye O magistrates are ignorant of these thinges, then be ye very vnskilfull, and ye haue small experience of thynges, but if so bee that ye do know those thynges, and do not beware of them, nor punishe the authors, then are ye to vniuste, wycked, and enemies to your countrey, and in that we do so crye against those, we do it not to this end onely, that ye should punish them (which I feare me is in vayne) but bicause it is our dutye so to do, and for so muche as we assuredly forsee, that suche men will be the destruction of the common wealth, it is therefore nedefull to admonishe you of them. Least we shoulde be blynde watchmen and dombe dogges.

And Peter followed him a farre of

euen

euen to the inner courte of the high prieſt, and there followed alſo an o-ther diſciple which was knowen of the high prieſte, who alſo entred in wyth Jeſus into the houſe of the high prieſte. But Peter ſtode with-out at the doꝛe. Then went out the other diſciple which was knowen to the high prieſte, and ſpake to her that kept the doꝛe, and bꝛoughte in Peter, and when Peter was come in, he ſate downe with the officers to ſee the ende, and when they had made a fire in the middeſt of the hal, and were ſet down together. Peter alſo ſate downe amongeſt them, & warmed him at ẏ fire, & the ſeruaũ-tes and officers ſtode there, whiche had made a fire of coales, foꝛ it was cold, and they warmed themſelues and Peter alſo ſtode amongeſt thẽ, and warmed himſelfe, whom when a certayne maide of the high prieſte which kept the gate, ſaw ſittyng by the fyꝛe, and lookyng earneſtly vpõ him, ſayde. waſt not thou alſo with Jeſus of Galiley: Then a certayne other ſayd. This mã was alſo with him, Peter denyed it beſoꝛe them al & ſaid: womã I know him not nei-

ther do I know what thou sayest, & he went forth into the porch, and the cocke crewe. Then an other mayde saw hym, and sayd vnto them which were there. This mā also was with Jesus of Nazareth, and he denyed it againe with an othe saying: I know not the man, and aboute the space of an houre after, other whiche stoode therby sawe him, & sayd, verely thou also arte one of them, for thou arte of Galiley, and thy speach also bewrayeth thee. Then sayde one of the seruauntes of the hygh priest, hys cousen whose eare Peter smote of, dyd not I see thee in the gardē with him Then began he to curse hym self and to swere, that he knew not the man. And immediatly while he yet spake, the cocke crew, and the Lord turned backe, and looked vppon Peter, and Peter remembred the wordes which Jesus had sayd vnto hym, before the cocke crowe thrise, thou shalt denye me thrise, and Peter went forth and wepte bitterly,

Here doe we learne mans inconstancye and mutabilitie, but the Lord doth leaue thys in vs

leall

leaſt we ſhoulde preſumptuouſlye clayme any thyng to our ſelues, and that we myght ryſe agayne after our fall, more cherefull and wary, and to learne thereby to depende wholye vpon God, & put no confidence in our owne ſtrength theſe examples are to thys ende ſet forth, that we eyther ſtanding ſhoulde be afrayde and beware of a fall, or elis that after we haue fallen, we ſhoulde not diſpayre, but retourning with Peter ſhould bewayle our ſinnes. The Lorde knoweth howe to vſe the fallings of his to his owne glorye. If we haue ſinned with Peter, let vs repent with Peter, and wepe bitterlye. For the elect being admoniſhed after they haue fallen, they doe aryſe agayne, they boaſte not in their ſinnes, they reioyce not when they haue done euell, and diſpyſe not Gods admonition. In that Chriſt loketh vpon Peter in the middeſt of his ſinnes, it teacheth vs, that God doth not forget hys, but admoniſheth thē both within & without. Let vs marke the degrees which are in ſinnes, and how Peter falleth from one deniall into an other, and doth alwaies drowne him ſelf more depely in. It is a goodly matter to haue no felowſhip with vngodly and wicked men. Let vs with ſpede plucke backe our foote if we chaunce to fal in company with ſuch men let vs withſtande the begynninges, neyther let vs cleaue to the company of ſinners. For if we do abide with thē, then can we not doe it without wonderfull great hinderaunce of oure ſaluation and innocencye: Peter partely holdeth

his peace, and partly denieth, but not of infidelitie, but of weakenesse and feare. For his faith was not altogether quenched. They be like vnto Peter whiche do knowe what is right and iust, & yet dare not vtter it, and set it forth whē nede requireth. Those must diligently weigh the wordes of Christ, where he saieth, He that shalbe ashamed of me before this generation, I wil also be ashamed of him, before my father And let vs vnderstand these things, when the glory of god, and the healthe of our neighbour doth require it. For it may come to passe that somtimes it is better to kepe silence and to dissemble the matter. Again, there is place where to dissemble is to betray Christe with Judas. The Scripture when it setteth forth vnto vs the fallinges of the sainctes, it teacheth not to forsweare and denye, but if it happen to haue fallen of feare, it rather comforteth him, & stirreth hym vp to repentaunce, when as it openly declareth ẏ bosome of gods mercy, to such as sinne greatly. Christ vseth ẏ crowing of ẏ cock which is natural, not only for a signe of Peter hys deniall, but he also admonysheth Peter by the same crowing to repente. we see ẏ in thing so little the prouidence of God doth not cease, moreouer it declareth the creatures are the instrumentes of God hys grace and power. The cocke knoweth nothyng of Peter, but is moued by his owne nature and doth also crow, but God knoweth and appoynted him for his purpose. Let vs also marke this that there is great differēce betwene those which sinne of weaknes

and

and feare, and those whiche sinne of a purposed malice. The sinne of the weake ones is not to the death, but the sinne of the vngodly is committed agaynst the holy ghost, and by that meanes it shal neuer be forgeuen. They which fal or slippe, yea though it bee moste greuously, yet if they being admonished do ryse vp agayne after their fal, and do vnwrap them selues out of sinnes, do forsake their vngodlynesse, and also the vngodly do wepe and shew forth signes of true repentaunce it is manifest that those men are electe and Godly, and that they sinned of weaknesse. Thei abide no longer in the filthe of sins, but as soone as they come to them selues, they place their foote into the waye of ryghteousnes, they runne vnto God hys mercye for forgeuenesse, and they be made more humble wary and diligent, but they which dispise the admonitions of the godly, neyther runne after thei haue fallen to the sanctuarye of God hys grace, but reioyce and glory in their sinnes, heapyng one mischiefe vpon an other, neither can be reuoked by any meanes, being not onely conuersaunt amongst the vngodlye and enemies of the truth, but also declaring them selues to be capitaines and Emperours agaynst the truth, it is manyfest that such men are vngodlye, and that they haue sinned of a purposed malice, we maye see the examples of both kyndes of these sinners, the one in Dauid and Peter, the other in Saul and Iudas.

The high priest asked Iesus of hys

disciples and of his doctrine, Jesus aunswered hym, I spake openly in the worlde, I euer taughte in the Synagoge, & in the tẽple, whether all the Jewes assembled, & I haue sayde nothyng in secret, why askest thou me? Aske them whiche harde what I spake vnto them, beholde they knowe what I haue sayd, and when he had spoken these thynges, one of the officers which stoode by, gaue Jesus a blowe sayeng, Aunswerest thou the hygh priest so? Jesus aunswered hym, if I haue euell spoken, beare witnesse of the euyll, but yf I haue spoken wel, why smitest thou me?

Christ teacheth in hys answere how freely the Preacher of the worde of God ought to speake before the magistrate and the church, when he is asked, and the glory of God requireth the same, he sayth therefore, I haue spoken nothing in secret, that is, I haue sayd nothyng which I would haue hidden, or that I am ashamed of. My doctrine is of god, true and sincere. I haue vttered the same therfore vnto all men, bycause it behoueth al men to knowe it, and it is healthful vnto al men. Furthermore I haue not sought for any secret

corner,

corner, but I haue preached in an open place, where the people assembled together. It belongeth therefore vnto the pastor and minister of the word of God, to set forth the sincere doctrine of God frely and openly vnto the people he must inueigh frely and vehemently agaynst vices, that they which are not moued with the loue of ryghteousnesse, yet may be feared from them by shame, so that eyther they maye doe thinges that be good, or elis cease to do euill. For to him it belongeth to reprehend wickednesse with great authoritie, when neede so requireth. For he which then dissembleth, or denyeth, whither he do it of feare, or of any other affection, he falleth into the sinne of Peter. It is not ynough to kepe fayth in the hart, and to deny with ỹ mouth whē place requireth, otherwyse wherin offēded Peter? So Paule saith, with the harte we beleue to ryghteousnesse, but by the mouth is confession made to saluation. Moreouer he referreth the iudgement & witnesse to the hearers, whereby he declareth that if there happen any question concernyng doctrine, then the iudgemente and witnesse of the same belongeth to the hearers, and not that one or two should be hard agaynst the Preacher, but the whole Church. Some man will aske, whye Christe dyd not turne hys other cheke to thē which stroke hym. which he neuer the lesse had taught himself before? By thys place we see ỹ the words of Christ ought not to bee wrested to any kynde of outwarde

shewe and hipocrisie, but to the preperation of the mynde. Finally thys is a great & an hygh thing to haue the mynd so prepared that it wil not onely suffer one iniurye or two but verye great iniuries. so that it may aduance the glorye of God, and bring any commoditie to oure neyghbour. And if that happen not, it is better to preferre the lesse iniurye before the greater. not Therefore it was expedient to turne the other cheke here, when as by that meanes he shuld haue brought no other thyng to passe, but haue geuē an occasiō to haue had more iniurye done vnto hym. All things ought to be done of the beleuers to edification. And what was there to be hoped for in thys varlet? What was there to be loked for of thys most wicked high Byshop? Which eyther commaundeth or permitteth to strike one being bound and not condempned, contrary to all lawe and ryght, yea and that in that place, where the innocentes shoulde seeke for defence. There is therefore a place, where we ought to suffer pacientlye and contrary there is a place where we must resist malice and vngodlines euen to the death. Charitie shal teach vs these thynges, and prescribe a measure in al things. A faythful spirit knoweth where to spare, where to strike and where to resiste. Therfore this wicked seruaunt was worthy to be rebuked of Christ, that he might acknowledge hys wickednesse, and yet for all that Christ departed not one heare bredth frō charitie or pacience, but stoutlye suffereth the iniurye done vnto hym, being readye to suffer

more

more grenous, Briefly al things are so to bee suffered, that the glorye of Christ & the truth may be defended & our constancy may appeare

Now ỳ chiefe priests, & the elders & the whole cõsel sought false witnes against Jesus to put hi to death, but they found none, yea though many false witnesses came, yet foũd they none, for many bare false witnes against hi but their witnes was not sufficiẽt. but at ỳ last came two false witnesses, and said, we haue heard this mã say, I wil destroye thys temple made with hands, and within three dayes, I wyl build an other made wythout haudes, and neyther yet were their witnesses sufficiente ynoughe. Then the chief priest arose and stoode amongest them, and asked Jesus saying, aunswerest thou nothyng? what is the matter that these beare witnesse againste the? But Jesus helde his peace, neither aunswered he any thing. Again the high priest asked hym and said vnto hym. I charge thee by the lyuyng God, that thou tel vs, if thou be the

Christ ye son of God: Jesus sayd vnto hym, thou hast sayd it, I am he. Neuertheless I say vnto you, hereafter ye shall see the sonne of man sytting at the ryght hande of power, and commyng in the cloudes of heauen. Then the high priest rente hys clothes, saying, he hath blasphemed, what haue we any more neede witnesses? beholde nowe ye haue heard his blasphemy, what thinke ye? and they answered and sayd, he is worthy of death & the men which helde Jesus, mocked hym and beat hym, and they spate in hys face, and couered his face, smote him on the face wyth their hands, saying. Prophesye vnto vs O Christe who it is ye smote thee? & many other thinges reprochfully spake they against him

HEre were occasion to entreate of false witnesse, but bycause we studye to bee briefe, we doe admonishe iudges of thys one thyng, that they diligently remembre this that if false witnesses doe aryse vp agaynste Christ, whose lyfe and doctrine could be accused by no meanes, what we then hope for? Let them

them therefore obserue equitie and not follow affections. The vngodly do wrest the wordes of Christ contrary to hys meanyng, and thys slaunder is a parte of false witnesse, when as we do eyther peruerte any mannes wordes or talke, or doe rehearse them otherwise then he spake thē, or els enterpreate them otherwyse then he spake or ment them. Christ spake of the temple of hys bodye, and they falsly enterpretc it to the materiall temple. Euen as in the olde tyme sacrifices were done in the temple, and peace offrynges and clensinges were done by sacrifices, so is Christ made a sacrifice vpō the crosse for our sinnes, pacifying god his wrath agaynst vs and sanctifying vs. In that Christ holdeth his peace at the false witnesses, it was not somuch, bicause of his meaknes, as bicause of his wisedome. This example ought they to follow which are oppressed with false witnesses, & chiefely before such a iudge as esteemeth and geueth credite to false witnesses. For then no answeres or excuses are any thyng worth, it shalbe moste safegarde to kepe silence. I adiure thee that thou tell me, whether thou bee the Sonne of God: By this question it is manifest, that the Iewes confessed and knewe ryghte well that the Messias shoulde bee the Sonne of God. But they aske hym this captious question, to the entent that they might cauille and maliciously accuse him in his answer, that is, that they might take and trappe hym in hys talke, that he which had made him selfe the Sonne of God, should therfore be worthy

to

to dye, and that accoꝛding to the lawe. So do our papiſtes now of dayes extoꝛte of the miniſtres of the woꝛd, what their opinion is of this newe doctrine (as they terme it) And whē they anſwere thē the truth, then are they by and by put to toꝛmentes, but if they holde theyꝛ peace they betraye ẏ truth. Wherfoꝛe the hipocrites do ſeke the truth to this entent, that they may perſecute it, when they knowe it, and alſo kill hym which confeſſeth it. Hereafter ye ſhal ſee, &c. This is a gentil and healthfull admonitiō, as though he ſwoulde ſaye. In dede ye ſee me nowe humble, and as it were the Sonne of the Carpenter, but be not offended with thys my humilitie, foꝛ nowe is the tyme of humilitie, I do not now ſhewe foꝛth my gloꝛye and power, but ſhoꝛtely ye ſhal ſee what māner one I am. He is guilty of death. The chiefe prieſt ſpeaketh this to his complices, whiche were lyke vnto hym ſelf namely haters of Chriſt, he hath blaſphemed (ſayeth he) what neede we any moꝛe witneſſes? They fayne thē ſelues, as though they had a care foꝛ the gloꝛy of God, when as neuertheleſſe their mindes are vngodly & vnpure. So they ſay now a dates. He hath ſlaundered the holy Virgin, he hath polluted the ſacraments, therfoꝛe he is an heritike, what nede we any moꝛe witneſſes? So I ſay do they cry now of daies againſt the preachers of the Goſpell, and foꝛ a coulour they pretend the honour of God and the holy Virgine, when as onely they excedingly hate the truth, and ſoly ſeeke foꝛ theyꝛ owne commoditie. Foꝛ it is not poſſi-

ble

ble that they should speake these thynges frō the heart, and should thynke so vndoubtedly, when as God doth not confyrme a lye in the hart of man. They which speake so do alwaies doubt and wauer, which may easily be sene in Pharao, who one while spake one thing, an other while an other thing, sometymes denyed and somtimes affyrmed. One while he sayed, who is this Lord? By & by he sayth I know the Lorde is iuste, and that I haue sinned and yet for al that in the meane tyme he goeth forward in hys mischiefe, &c. We will set forth thys more playnly. They which thus speake, thys man hath taught that we should not call vpon the blessed Virgin, Let hym therefore be taken away for he is an herityke and giltye of death. These men I say are neuer certayne & put out of doubt in theyr harts that we should call vpon Marye, or that he shoulde be put to death which teacheth the contrarye, that is to say, that we shoulde worship one God. For it is vnpossible that this should be certainly perswaded in the hart of man, that he shuld doubt nothing of it, or thinke nothing to the contrary. Therfore they be hipocrites, which pretend these thynges, thinking otherwise inwardlye, yea their conscience repugning it, they fayne thē selues outwardly to be good men, & would seme to be such, whē as they are inwardly vngodly. For although the Lorde doth blind and harden a man, yet neuerthelesse he setteth the truth so playnly before the same mās eyes, that he leaueth hym no excuse of ignorance, but cōpelleth

pelleth hym to say & acknowledge in his hart, that he doth erre & sinne, how so euer he fighteth agaynst the truth knowen. They doe call Christ by the honorable name of a Prophet, & turne it to mockage. As though they would say, All men call thee a great Prophet, or thou boastest thy self to be a prophet, prophecy therfore vnto vs, &c. Let vs marke the nature of the vngodly and hipocrites which conspire against the truth. Vnrighteousnesse accuseth righteousnes. Lyes oppresse the truth. Enuye hurteth charitie, and yet for all thys al things are so adorned, that they seme to haue a certain shew of iustice & law. They preuent him with false witnesses, they vrge him w deceiptful interrogations. The Iudges ar both accusers & also witnesses. And they which are most blasphemous, do lay blasphemye to an innocentes charge, that they might seme to be reuengers of blasphemye. But they do al things in vaine when as they finde not so much as a shewe of wickednes in Christ. Let vs follow this, that we may be so honestly conuersaunt amongest menne, and liue so innocentlye, that euen fame may be afeard to lye of vs. Now what greater cruelty can there be deuised: thē this which the souldiour vse against Christ? An innocent is leaft in the handes of most vile men, to vse hym according to their owne luste, yea they do sharpen & quicken their luste in him, in which souldiours there is no godlinesse, no compassion, they mocke hym, spitte vpon him, & beate hym, neither omitte they any thing that ser-

ueth

ueth to the infamy of Christ, or to hys iniury. The same is done now a dayes by most cruell men, yea by no men, but rather wilde beastes, whiche haue put away all humanitie, whiche haue depriued them selues of the feling of nature, that is to say, which do burthē miserable men which are led for the truth of Christ, wt reproches and spiteful wordes, & do mocke thē being otherwise afflicted, whē as neuertheles the lawes of nature forbyd that we shoulde burthen such as are punished, with more greuous spiteful words. No man excuseth Christ no man pitieth him, no mā deliuereth hym. No man defendeth hym, No man speaketh in hys cause, Nor no man remembreth the benefites paste, to say once, he hath healed all diseases, he hath fed the hungry, he hath taught the ignoraunt, he hath done good to all men. Thus so many and so great benefites done by Christ amongest these moste ingrate men were loste, Thus cruelty and enuy had blotted al thinegs These thinges are not done without the prouidence & will of God, and yet for al that they which cōmitte these things, do sinne most heynously, & so do they also whiche take not heede that these thinges might not haue beene done. The lord permitteth such cruel wicked dedes to be done sometimes, to stirre vp our slouthfulnes & sluggishencsse, so that sometimes we should be wakened at such enormities, and thē to shew forth our strength and faith, yet in the meane time are we voute excuse, whiche haue geuē occasion to the wicked by our negligence

to

to go forward in their naughtines, neither are we free from so great blame. We ar so weake, so slouthful, & vnfaythful that no mā cōmit so great wicked dedes, wherby we ar moued yea not a litle. So blockish ar we altogether & without felinges. There are no wicked actes so detestable or terrible, which can shake away our sleppe sluggishnes frō vs. And seing that thinges are at this pointe, let vs loke for nothing but the vtter punyshment and vengeaunce of the Lord. These be as certain signes of destruction, as when the heauē is red in the morning, it is a signe that it will rayne. The which thinges if any man see not then is he blind, but if he see them & beware not of thē, then is he mad. We must withstand the beginnings, Alough when it waxeth hard can not so easly be bowed Let vs therfore withstand wicked actes before thei grow into an vse, & possesse al thinges, medicine is prepared to late, when as the euils by long tarying are established.

¶ When the morning was come, all the chiefe priests and Elders of the people tooke counsell agaynst Iesus to put hym to death. And they led him to theyr counsell, saying, Arte thou the Christ? Tel vs. And he sayd vnto them. If I tell you, ye will not beleue. If I shall aske you ye will not aunswere me, neyther wil ye let

me

me goe. Hereafter shall the Sonne of man sit at the righte hande of the power of God. Then sayed they all, Art thou the Sonne of God? And he sayd: Ye say that I am. Then sayd they what ned we any further witnesse? For we our selues haue heard it of hys owne mouth. Then arose the whole multitude and led hym awaye bound from Cayphas into the common Hall, and deliuered him to Pontious Pilate ỹ president. And it was morning, & they them selues wente not into the common Hall, least they should be defyled, but that they might eate the passeouer.

The truth increaseth and sheweth forth it self more bright in tribulations and oppressions. The Jewes therefore get nothing by their cõsel to kil Christ, which thing yet only they sought for. Let them which go about to extinguishe Christ with persecutions & death diligently marke thys. And thus is the Christian fayth planted with bloud, and also augmented by bloud. But wo be vntothẽ which do oppresse the truth, whiche neuertheless can neuer be oppressed. On the contrarye parte lyes and iniquities although they reigne for a time, yet shall they neuer be fyrme & sure:

and who wil be afeard to persecute that which can neuer abyde? Agayne who wil be afeard to defend hys cause, which cā neuer be oppressed? And yet for al that we are all slepye to accomplyshe excellent and diuine thinges, when as we may see that the vngodlye neyther cease nor yet sleepe being about their wicked actes, but breake their night slepes, & in the dawning of the daye returne agayne to their co unsels. Their industry & vigilancy doth put to shame our sloughfulnes. If I shall say. The vngodly somtymes aske for the truth, but not for to embrace it, but for to persecute it. So play our papists, they somtimes obiect captious questions to the Godlye, and when they go about to geue thē a reasō of their doctrine, thē wil no satisfaction serue, but they adiudge them by and by to the death. Christ vnderstanding this, saieth, what shuld I tel you? If ye had bene desirous of the truth, ye mighte haue learned it long a go by my doctrine and miracles. Which seing ye haue not done, what neede I to talke any more with you? Hitherto is power geuen vnto you to rage agaynste my humilitie, but hereafter ye shall see the Sonne of man sitting at the right hand of God. By this Periphrasis he doth euidentlye proue hym selfe to bee the Sonne of God. As though he would say, Ye shall here after see that I am the sonne of god. This did the Iewes vnderstande, and so they pronounced him giltie of death. when as none can sit at the righte hande of God the Father, with chiefe glorye and maiestye but onely the Sonne

What to sit at the right of god is.

Psalme. 109

sonne of God. Therfore they thought in their own opinion, that Christ was iustly cōdempned, according to the law in. Deut. 13. of a false Prophet, but it was falsly vnderstode & interpreted: For there it speaketh of the Prophete which doth withdrawe men frō the true God. which Christ did not. Ye saye, or, thou sayest, is not a worde of doubting, but of affyrming after the Hebrewe Phrase.

Then when Iudas whiche betrayed hym, sawe that he was condempned he repenting hym selfe, broughte agayne the thyrtye pieces of siluer, to the chiefe Priestes and Elders, saying. I haue synned betraying the innocente bloude. But they said, what is that to vs? Looke thou to it. And when he had caste downe the siluer pieces in the Temple, he departed and wente and houge hym selfe: And the chiefe Priestes tooke the pieces of siluer, & sayd, it is not lawfull for vs to put them into the threasory, bycause it is the pryce of bloud. And they tooke counsel and bought with them a potters fielde for the buryall of straungers. Wherefore that fielde is called the field of bloud vntil this

day. Then was that fulfylled which was spoken by Jeremye the Prophete, saying. And they toke, xxx. syluer pieces, the price of hym that was valewed, whom being valewed, thei bought of the childzen of Israel, and they gaue them for the potters field, as the Lord appoynted me.

IN Judas is set forth a most horrible example of Gods iudgemente vpō those whiche synne of purposed malice and vnfaythfulnes of whiche men the betrayer is a figure. God calleth al men mercifully to his grace, but they whom the deuil blindeth & moueth doe despise hym which calleth them, or being allured to be in the number of the Sonnes of God, doe goe backewarde, wrapping them selues in synnes after such a sorte, that they can by no meanes be pulled backe agayne. Sathan doth so blynde them, that they can not ponder the heynousnes of their wickednes, vntil he haue throwne them downe hedlong into hell, and then at the length be theyr eyes opened, that they may see the greatnes of theyr wickednes, & the sharpenes of the punishment, but yet in such a sorte, that in the meane tyme they can not consider the exceding greatnesse of Gods mercye, neyther can they runne vnto the same. They are sorye in deede, not bycause they haue offended the chiefe God, but bycause they see their ende prepared for them. And therby cōmeth desperation

tion and tormenting of the conscience, in the which they perishe. Let vs therfore take heede from shedding of innocente bloude, from couetousnesse & wilfull stubbernes, for they whiche are possessed with these mischieuous actes are lyke vnto Judas, and shall come vnto the like end that he did. To this are they driuen at the length, which wouldе neuer obey the Lord admonishing them. It nothing profited Judas to be in the nũber of the twelue, nothing to be the Disciple of Christ, nothing to be partaker of the holy table, nothing also to haue preached the word of truth, but for all this at the length hys hipocrisye was made manifest & also punished. So these things shal profit vs nothing if so be that we shall be vnfaythfull and hipocrites. It is vnpossible for any manne to please God without fayth. But where as fayth shalbe, there will also be an eddeadour to lyue iustlye and innocently, and an horror of wicked actes there is God heard, neyther is his calling despised. Our title maketh vs not acceptable to God, but fayth. Fayth hath a regard of God, worshipeth God, kepeth his word, feareth him, studieth to kepe hys commaundementes and obeyeth his wil. Wherfore it is nothing worth for vs to bragge of fayth, if we want it, for thē are we proued to be hipocrites and vnfaythful. Moreouer in the Jewishe priestes is set forth the figure of hipocrites, whiche do abhorre to entre into the house of an Ethnicke, & to put the price of bloude into the treasurye, & yet for all that abhorre not from sheding of innocente

The power of faith.

bloud, strayning at a gnat, & swallowed down a Camell. As many as doe make cleane that whiche is withoute neglecting to haue it pure within, are like vnto these whiche do neglecte charitie, righteousnes and faith, & cleaue superstitiously vnto certayne ceremonies, in ỹ which they put the some of Godlynesse, with whiche mẽ, the traditions of men & their owne lies are of greater value, then the commaundementes of God, which do either make equal or els preferre their owen traditions before god his commaundements. But yet in this thing we judge these iewyshe priestes more iuste and wiser thẽ the papistes, bycause they woulde not receaue that filthye price into their threasory. But the other haue most gredily drawẽ vnto thẽ by violence as wel stollẽ goods, as also goods naughtily & vniustly gotten. Furthermore it is not ynough to say vnto Judas, See ỹ to it. They should haue chaunged their sentence, whẽ thei knew their error, and not haue accused an innocent, but defended him.

And Jesus stoode before the gouernor, who said, what accusation bringe ye against this man? They aunswered, if he wer not an euil doer, we would not haue deliuered him vnto thee. Then sayd Pilate vnto them: Take ye him therfore youre selues, and iudge him after youre owne lawe.

Then

Then the Jews said vnto him, it is not lawful for vs to put any man to deathe. That the wooꝛde of Jesus mighte be fulfilled, which he spake, signifieng what deth he should dye. Then they began to accuse him, sayeng, we haue taken this man peruerting the people, and forbiddinge to paye tribute to Ceasar, and sayinge, that he is. Christ a king, and Pilate asked him saying. Art thou the king of the Jewes? And he aunswered & saide, thou sayest it. Then Pilate said vnto the high pꝛiestes & people I find no faulte in this manne. But they wexed moꝛe fierce, sayinge, he stirreth the people, teching thꝛough out all Judea, beginning at Galiley euen to this place. And when Pilate heard mencion of Galiley, he asked whether the man were of Galiley? And when he knewe that he longed to Herode his Jurisdiction, he sente him to Herode, who was also at Jerusalem at that time.

HEre may we see by the Jewysh pꝛiests & elders, what cõmeth of sentences decyded & determined befoꝛe ỹ iudgemẽt be genẽ,

They had at once cõspired the death of Christ, yea they adiudged hym to death, and therefore they thinke it not mete, that their iudgemente should be counted vniust, and that there should be any farther inquisition made. If he had not bene an euill doer (say they) we would not haue deliuered hym vnto thee: Beholde with what vnshamefastnesse these moste wicked men doe speake, going about to ouercome the iudge by their impudent cry. So in these dayes sentences are determined and geuen vpon the Preachers of the gospell before their cause come before lawfull iudges. If he were not (say they) an heretike, and worthy to be condempned we would not haue taken hym: He hath done contrary to the counsels, cõtrary to ỹ ordinaunces of the fathers: He is a troubler and a deceauer, &c. By these cryes they do preuent the mindes of the iudges, that they should think it against equitie to make any more inquisition of those which are brought befor thẽ, & by & by thei cõmaund thẽ to be had away. The king of peace is falsly accused, of seditiõ and tumulte, which studie of reforming of things getteth much displeasure of all men. Vnder the pretence of thys wicked acte, not only Christe, but also almoste al the Prophetes are oppressed. In that Christ was not killed of the Iewes, but of the Gentiles, that is to saye, deliuered to the power of the Romaines. The Euangelist declareth that it was not done rashly, for Christ had foretold hys disciples that he should be deliuered to the Gentils. They ioyne many accusations toge-

ther

ther, & that by arte & a certayn craftines, of the which some touched the Jewes, & others some Pilate & the Gentiles, & al this was done to make Christ to be hated of all mē, & to alienate the mindes of all men frō him. Pilate litle cared for their accusations which they brought against Christ cōcerning theyr own law, but he reuēgeth ỹ cause of treasō, thinkīg that that perteyneth to his office. I woulde to God ỹ princes which do persecute the Gospel would obserue this equitie towardes the godly, whome they examine. There is no cause why the magistrate should be affeard of the Gospell & doctrine of Christ, which abolisheth not the Magistrate, but rather establisheth it, & teacheth true obedience.

☞ And when Herode sawe Jesus, he was exceding glad, for he was desyrous to haue sene him of a long season, bicause he had heard many thinges of hym, & he hoped to haue seene some signe done by him. Thē questioned he with him of many thinges, but he answered him nothing. But the high priests & scribes stode forth and accused him vehemently: And Herode with hys men of warre despysed hym, and whē he had mocked him & clothed him with a white garment he sent him agayne to Pilate. And the same day wer Pilate & Herode made frēds together, for before they were enemies one to another.

LEt vs consider here the mekenes & obedience of our hed, and capitain, who being him self innocēt, is set before vniust iuges and tirauntes for vs trespassers. The Lambe without spotte openeth not hys mouth when he is mocked and made a laughing stocke to a tyraunt whiche was not worthye to heare the most swete wordes of Christ, & the doctrine of the truth, when as he was not desyrous of the truthe, but rather curious of newe thynges. Let vs learne of oure Maister, that if we be at any time vniustlye accused, if we be mocked & despised, we may be readye to suffer pacientlye all reproche for Christ and his truth. Let vs not be reuengers of our owne glory & name. Let vs remembre that we be worthye of euerlasting reproch, for we are nothing but a lompe of sinne. Let vs seke our glorye in the crosse of Christ, for it is the chiefest glorye to be out of estimaciō in thys world for christs sake. There is no tyme of glory here: If we can suffer reproches with Christ, we shal also be partakers of hys glory. He which was god (sayth Paul) made him self of no reputatiō taking vpō him the forme of a seruaunt, & became obediēt vnto the Father, euen to the death of the crosse, wherfore ỹ father hath exalted him, & brought him to most high glorye. And hath geuen hym a name aboue euery name. Therfore thei whiche wil be in dede glorious, muste learne to suffer infamye & reproches as Christ, they muste also follow his humilitie & obedience. Let no man thinke that his glorye is diminished, if that he humble him selfe & serue others. For by thys

meanes

meanes his glorye is not diminished but made more noble. How so euer the vngodlye be at distance or discention in their minds one against another, yet for al that in the persecuting of the truth & of righteousnes thei cā agree togethers.

☞ Thē Pilate called together the high priestes and the rulers, and the people, & said vnto thē: ye haue brought thys man vnto me, as one that perverted the people, and behold I examining him before you, do finde no faulte in thys man, of these thinges whereof ye accuse hym. No nor yet Herode, for I sente you to him, & beholde there is nothing worthy of death done by him. Then Pilate entred into the common hall agayne, & called Jesus and sayd vnto him: Art thou the King of the Jewes? Jesus aunswered hym, sayest thou that of thy self, or did other tel it thee of me? Pilate aunswered, am I a Jewe? Thine owne nation & the high priestes haue deliuered thee vnto me. what hast thou done? Jesus answered, my Kyngdome is not of thys world: if my kingdome were of this world, my seruauntes would surely fyght, that I should not be deliuered vnto

vnto the Iewes, but now is not my kingdome frō hence: Pilate thē sayd vnto him, art thou a king thē? Thou sayest that I am a king: For thys cause am I borne, and for thys cause came I into ỳ world, that I should beare witnes to the truth, euery one ỳ is of the truth hereth my voyce. Pilate said to him, what is the truth? & whē he had saide that, he wente oute agayn vnto the Iewes, and said vnto them, I fynde in hym no cause at all. But ye haue a custome, that I shoulde deliuer you one loose at the passeouer, wil ye therfore that I lose vnto you the King of the Iewes? Then cryed they all agayne, saying, not hym but Barrabas. Nowe thys Barrabas was a thiefe whiche was in prison with the authors of an insurrection made in the citie, wherin was murther committed. Thē Pilate spake vnto them agayn, willing to let Iesus lose. But they cried saying, Crucifye crucifie him. And he sayd vnto them the thyrd time, what euil hath he done? I fynde no faulte worthy of death in him. I wil there-

fore

fore chastise hym and let him lose.

PIlate at the firste sheweth a certaine semblaunce of Justice and equitie, for that he goeth about to deliuer an innocente, and to pluck him out of their handes, and he being an heathen man doth beare witnesse of the innocency of Christ, but he is vnconstant and wauering like a rede, and he folily goeth against his conscience, being moued partly by feare, & partly by gredy desire to reygne. He ought not to haue suffred that he, whom he confessed to be innocente, should be beaten of the souldiours, and muche lesse to be crucified. For bycause that Christ sayth that hys kingdome is not of this worlde: the Anabaptistes abuse thys saying, and would take away Magistrates from amongest Christians. But they should marke that Christ speaketh of him selfe, & appoynteth the kingdome of the spirite. Christ came not to possesse a kingdome in ỹ worlde, but to set forth an example of humilitie and obedience. So in lyke case no Christiā mā ought in his mind to be desirous of a kingdome, no though he be chosen to gouerne others. So Christ was the king ouer the whole worlde, as he is also at this day, but he coueted not a kingdome for he came not therfore but for to Preach: and yet for all that he denyed not him selfe to be a king, but he desired no kingdome but only of consciences. So all preachers & ministers of the word ought to do. For although thei be appointed ouer kingdomes

Iere.1. domes & princes, yet ought they by no meanes
2.Cor.10. to make suite for thē, as Ieremy saith, but thei ought to gouerne consciences with the worde of God. So Paule sayth, that the weapons of our warfare ar not carnal, but mighty through God to cast downe holdes, by the which weouerthrowe the deuises, and euery high thyng, that is exalted against the knowledge of God, & we leade euery thoughte captiue to the obedience of Christ, and we haue in a redines vengeaunce against al disobedience. We may boast in this authority, whiche God hath geuen vs for edification and not for destruction. I came for thys intent that I might beare witnesse to the truth: as though he would say, I came not to the end to reigne but to beare witnesse to the truth. To beare witnesse of the truth, is the Periphrasis of a Preacher. So John was sent to beare witnesse of the lyghte, that is of the truth. So Christ sayeth to his Apostels in the xv Chapter of John, and ye are my witnesses.

To beare witnes to the truth.

Iohn.1. Also in the last of Luke thus it is written, and
Luke.24 thus it behoued Christ to suffer, and to arise agayn frō the dead the thyrd day, & that repentaunce & remissiō of sinnes shoulde be preached in his name amongest al nations, beginning at Ierusalē. And ye be witnesses of these thinges
Act.14 not only in Ierusalē, but also in al Jury & Samaria, & finally vnto the vttermost part of the earth. The father therfore sent the sonne into the worlde, to beare witnesse vnto the truth, that is to say, to make hym selfe knowen of the world, for he is the truth, John the.xiiij.chap.

And

And who soeuer hath but euen a crome of the truth within him, the same is begotten of him, & heareth his voyce. Christ is not onely made equall with wicked persons, but is cast muche more lower thē wicked persons. For the thiefe is loosed but Christ is killed. They geue a murtherer his like, but they desyre to haue ỹ authoy of lyfe crucified: they chuse a thiefe and reiecte a Sauiour. By the whiche we are taught not only the maliciousnesse of the Phariseies, but also the inconstancye & ingratitude of the common people. It was not long before that they cried and sange Hosanna, and extolled him riding vpon the Asse with great prayses, saying. blessed be he which commeth in the name of the Lord. Now they crie as faste again, he is a deceauer, Let him be crucified. Let no man therfore hunt for prayse of the people. Let no man glorye, if the common people prayse hym. The wauering and inconstante people is by and by perswaded vnto a contrarye sentence, so he is cursed in deede that putteth his confidence in man. Pilate beareth witnes more then once of the innocencye of Christ, and saith that he doth fynde no cause of death in him. He is therefore vniuste, bycause he suffreth an innocent to bee whypped. But he feared men more then God. A iuste iudge ought not to punyshe the giltles to get the fauour of other mē. The Romaines did put to death those who they had beatē. Although it semeth ỹ Pilate dyd not beate Christ to ỹ intent that he would put him to death, but ỹ by this meanes he might deliuer hi frō death

All these thinges are done by the prouidence of God, that Christ might suffer all the punishementes, which euen the most wicked do. Here may we iudge the loue of god the father which thrusteth his well beloued & only begottē sōne for vs vnto most greuous punyshmentes that we might also learne to beare pacientlye what things so euer shall happen vnto vs.

¶ Then Pilate tooke Jesus & scourged him, and the souldiors platted a crown of thorns, and putit on hys heade, and they clothed him wyth a purple garmente, and sayde, Hayle Kyng of the Jewes & they buffeted him. And Pilate went forth agayne, & sayd vnto thē, behold I bring him forth vnto you, that ye may know that I find no fault in hym at all. Thē came Jesus forth wearynge a crown of thorns & a purple garmēt, & Pilate sayd vnto them: behold the man. Then when the highe priestes and officers saw him, they cried sayyng. Crucifye him, crucifie him. Pilate said vnto them. Take ye him & crucifye him, for I finde no faulte in him. The Jewes aunswered him, we haue a law, & accordinge to our law he ought to dy, bicause he made him-

him selfe the sonne of God, whē Pilate then heard that worde, he was the more afeard and went againe into the common hall, and sayde vnto Jesus, whence art thou? But Jesus gaue him no aunswere. Then sayde Pilate vnto him, speakest thou not vnto me? Knowest thou not that I haue powre to crucify the? and haue also power to lose the? Jesus āswered, thou couldest haue no power at all against me, excepte it wer geuen thee from aboue. Therefore he that deliuered me vnto thee, hathe the greater synne. from thense forthe Pilate sought to lose Jesus, but the Jewes cried, saying, if thou lose this man, thou arte not Cesars frende, whosoeuer maketh himselfe a kyng speaketh agaynste Cesar.

PIlate is a figure of a tyrannous and negligente iudge, bearing a certayne shewe of rightcousnesse, whē as in dede he hath not so much regard to it. So often tymes we outwardly shewe one thing, and inwardly in oure hart meane an other thing. He would haue saued Jesus so that it might be done with Cesars fauoure and the Jewes. But if his hart had bene inflamed with the desire of Justice, he would not haue defended an innocent so care-

lessely and coldly, but stoutly and vpryghtly. A iudge ought not to haue a respect to the fauoure or displeasure of men, but vnto the rule of equitie and lawe. They which be sokte and weake, doe by litle and litle slippe, till at the length they declyne altogether from the ryght waye Whiche we may see by Pilate, who for that he doth not constantly prosecute (whiche he knew to be ryght) is compelled at the length to geue sentence agaynst an innocent, his own conscience accusing him to the contrary, in cõdempning of whom he condempneth him selfe when as he saith with arrogant boasting, that he hath power to lose Christ. Whom the Lord
Rom. 13. doth gentelly reprehend, declaring vnto hym that no man can doe any thyng but so farforth as the Lord shall permitte. And bycause that al power is of God, therfore a Magistrate ought not to abuse the same power to oppresse innocentes with all, euen as they lust them selues. Also this is a comforte vnto vs, when as we know that mẽ cã do nothing vnto vs though they bee neuer so cruell, but somuche as the Lorde shall permitte them. Thys must we also marke, that the Father dyd laye our sinnes vpon Christe, therefore Christ was scourged for oure synnes, by whose stripes we are healed, by whose woundes oure woundes are cured. He offereth hys backe to them whiche strykе hym, and hys cheakes to them whiche
Esay. 53. buffet hym. Let vs therefore with griefe re-
Esay. 20. member the hepe of our synnes, which Christ

suffred

suffred for in hys bodye, beinge despysed and put to shame, that he myghte deliuer vs from euerlastyng shame and punyshmente, Let vs also make readye oure backe and oure whole bodye to beare stripes for hym, whiche hath loued vs with so great a loue, Jesus holdeth his peace, geuing an example to the Godlye, that they shoulde not greatly indeuour to excuse or deliuer them selues when they shoulde suffer death for the truth.

¶ And when Pilate hard that worde, he broughte Jesus forthe, and satte down for to geue iudgemente, in the place which is called the paued place and in Hebrew Gabatha. And it was the preparation of the passeouer almost about the sixt hower, & he saied vnto the Jewes, behold your king. But they cryed awaye with him, awaye with him, crucifye him. Pilate sayd vnto them, shal I crucify youre kyng? The high priestes aunswered we haue no kyng but Cesar. And the hygh priests with the elders accused him of many thinges. And when he was accused of the chiefe priests and elders, he aunswered nothing. Thē

said Pilate vnto him, dost ẏ not here how many witnesses thei brig agaist thee And he ãswered him not to one word after ẏ, insomuch that the gouernor marueyled gretly. Now at ẏ feast the gouernour was wont, to delyuer vnto the people a prisonner whome they woulde. And they had at that time a notable prisonner cal- Barrabas. which was in prisõ with the authors of a sediciõ, in the which sedicion they had cõmitted murther, when they were gathered then together, & that the people made a noyse, he begã to requir them instãtly, that he might do as he had alwayse done vnto them. Therfore Pilate said vnto them, whether wil ye that I lose vnto you Barrabas, or Jesus which is caled Christ, for he knew ful wel, that they hadde delyuered hym for enuye.

The Jewes desyred nothing so much as to recouer theyr King. But nowe these moste wicked persons doe dissemble that stoutly, to destroy Christ whiche tolde thẽ that he was a king, which was that king that was promised vnto them. Of which king also there are

are amongest the Gentiles which witnessed of him. For thus writeth Suetonious in the life of Vespasion. There spred thoroughoute the whole east an olde and constante opinion, that it was destined that at that time Jury should obtayne the dominion of thinges. The Jewes applying that to themselues which was forespoken of the Romaine Emperoure, as it appeared in the end, rebelled and slewe their presidente. Moreouer they droue awaye the Liuetenant of Siria, comming to succoure the gouernour, and ouerthrewe the Romaines standerd. Thus farre writeth he. Where agayne we may learne also the lightnes and inconstancye of the common people: when he fed them, they would haue made him a King: when he inueigheth against their peruerse manners, they desire to haue him crucified: He is therefore a foole and a mad man that sticketh to the fauour of men. Thei preferre a thiefe & a murtherer before Christ an innocent, which is cōmonly sene now a dayes, yea & amongest those whiche are called by the name of Christ, when as varlets and vngodlye men, despisers of the truth, religion, and all godlynes are promoted to the gouernaunce of the common wealth, and to common offices, but they whiche are honest and simple men are despised. And where suche things are done, most hardest thinges are to be loked for to suche common wealthes: & what shoulde we hope for any other thing, when as vngodly men are promoted? If so be ỹ a maide clothed with a white garment woulde beleue

that she coulde kepe her clothes white amõgst the middest of colliers. Shoulde shee not make her self a laughing stocke to all mẽ? And what other thyng is an vncorrupte senate, then a certayne vndefiled Virgin decked with moste pure silke? And if thou ioyne vnto the same corrupte and naughtie men, then is it vnpossible, but that the senate shoulde be stayned and corrupted. Pilate wondereth not so muche at Christes silence, as he doth bycause he defendeth not hys owne innocencye, whom he knew to bee an innocente, and to bee deliuered of enuye.

And as Pilate was syttyng to gene iudgement, his wife sent vnto him, saying: haue thou nothig to do with that iust man, for I haue suffred many thinges this day in a dreame for him: but the chief priests and the elders perswaded the people, that thei should aske Barrabas and shoulde destroy Iesus: Then the gouernour aunswered, & sayd vnto them, whether of the twaine will ye that I let lose vnto you? And they sayde Barrabas. Pilate said vnto them, what shall

shal I do then with Iesus which is called Christ: They said al vnto him let him be crucified. whē Pilate saw that he auailed nothing, but that more tumult was made, he tooke water and washed his handes before the people, sayinge I am innocente of the bloud of thys iust man, ye shall loke to it: and al the people aunswered, his bloud be vpon vs and our children. Then he willing to satisfy the people, loosed vnto them Barrabas, geuing sentence that it should be as they requyred. And he deliuered Iesus to do with hym what they would to be crucified.

SOme ascribe vnto the suggestion of the deuill, that Pilate is admonished by hys wyfe. But I thynke that it was done of God, bycause Pilate shoulde want no warnyng. So he admonished Pharao very often tymes, to see if he coulde reuoke him by any meanes from hys purpose, that Goddes iustice myght be excused, and oure malice vnexcusable. God hys prouidence and goodnesse neuer wāteth, it neuer ceaseth, but it reuoketh them which straye. It alwayes geueth an occasion to departe from euell and to doe good.

Hys bloud be vpon vs (say they) whiche came to passe in dede, but they speake these wordes in an other meaning. They woulde by thys saying shew them selues to be innocentes, so bold a thing is hipocrisie, that it dare boast it selfe for an innocent, whan as it knoweth it selfe to bee most corrupt. Pilate slippeth by litle and litle, which knowing Christ to be most innocente, & to be deliuered of malice, finding also no faulte in him, doth for al that suffer an innocent to be most cruelly beaten wt stripes, to be vexed with al kynde of euils & at the length to be punished with death. Now he say th: Take ye him & kil him. And before he spake otherwise. But a iust iudge ought not to do so, but ought to defende him whom he knoweth to be an innocent, or to punish him which is conuicte of hys cryme. It auayleth nothing to wash the hands with water, whē as the conscience within is wounded. Neyther will it serue to say, looke ye to it, yea he must loke to it, which condemneth the iuste man, and adiudgeth him to death, & also letteth loose him which is guilie. It is not ynough to be once or twyse cōstāt, vnlesse a man continue constantly in defending of iustice euen vnto the end, neither ought he to be made afeard from doing ryght, eyther with threatnings or elles with flatteryes. A Iudge muste contempne both the hatred and the fauoure of all men, he must fixe his eyes only vpon iustice, and not to satisfye the will of the people.

Thē the soldiors of the gouernor toke

Iesus

Jesus into the common hall, and there gathered about him the whole bād, and when they had striped hym they put on him a scarlet Robe, and they put on his hed a crown platted wyth thorns, and arede in his right hand, and bowed they knees before him, and mocked him, saying hayle kyng of the Jewes: and when they had spitte vpon him, they tooke the rede and smote hym on the hed: And when they hadde mocked hym, they tooke away the robe from hym, and put hys owne rayment on him, and led him away to crucyfy hym: And he bare hys crosse & came into a place whyche is named the place of deade mens skulles and in Hebrew called Golgotha. And as they led hym, they toke one Symon of Ciren, whyche came oute of the countrey, and was the father of Alexāder & Rufus, vpō hym they layd the crosse, and compelled hym to beare the same after Jesus: And there folowed him a greate multitude of people and women, whych women bewayled and lamented hym: But Jesus tourned backe and sayde vnto them: Daughters of

Jerusalem, weepe not for me, but weepe for your selues, and for your chyldren, for behold the dayes will come, in the which men wil say: blessed are the barrein, & the wõbs that neuer bare, and the pappes which neuer gaue suck. Then shal they begyn to say vnto the mountayns, fal vpon vs: and to the hilles, couer vs for if they do these things to a grene tree, what shalbe doone to the dryc? And there were two others whych were euel doers, led with him to be slayne, and when they came to the place whyche is called Caluarie, there they crucifyed him, & ỹ two other euell doers with him, the one on the right hand, and the other on the left and Jesus in the middest: And the scripture was fulfilled which sayth, he is counted with the wicked.

The wonderfull great cruelty of the souldiors is described by the Euangelistes, whether they were hyred of the Jewish priests to do it or whether they did it of their owne luste, so that they are rather to bee counted beastes then men, which haue so put away all humanitie. Whose cruell wolues exercise

cise their fiercenesse vpon a most meke Lambe. neyther can they be satisfied with their outragiousnesse by any meanes, they beate hym, thei spitte vpon him, they mocke him, only they deuoure him not. He which clotheth all thinges is stripeb out of hys clothes. He whiche adorneth all things is made deformed. The mekenesse of Christ is to bee marked whiche receaueth all reproche in hym selfe for vs, bearyng his owne crosse to deliuer vs from euerlasting punishmente. He tooke vpon him al our sinnes making satisfaction vpon the tree for them that we might knowe to whom we should flye, & on whom we should lay the burthen of our sinnes. Come vnto me (sayth he) all ye that labour and are laden and I wil refresh you. Learne of me bycause I am meke and humble of hart. Take my yoke vpon you, and ye shall fynde reste for your soules. Let vs caste awaye therefore the burthens of our sinnes, and submit our neckes vnder the commodious and lyghte yoke of the Lorde. Let vs take vp our crosse, and followe our capitayne and Prince, by whom the worlde is crucified vnto vs, & we to the worlde. Blessed is he whom the Lord exalteth to so great an honour, to make hym companion with hym of hys crosse. In that ỹ they bewayle that ỹ iust man is led forth, whome before they requyred to haue put to death, it setteth forth the inconstancye, of the fooly she common people, and what it is to truste vnto them.

Christ

Christ semeth to signifie (as far as I cã iudge) by the grene tree perfect things, & by the drye tree, thinges of the Iewes now decaying: As though he would say: If ye when things be in safety, & that your thinges flourishe, doe thus, what will be done then when things are desperate, and whē your enemies shal oppresse you? If ye dare rage against me so vnruishly & furiously, when as yet the lawes be in force and of strength, what will they dare doe then when they are deuided amongest them selues, & whē as common lawes and ryghtes shall not be exercised by reasō of warres & seditions? Others referre the grene tree to Christ, and the drye to the Iewes, as though he would say, If they rage so agaynst me, which am innocent, what wil they commit against those which haue putrified them selues in sinnes. Let euery man abounde in his own sense, Furthermore Christ teacheth vs, why we should weepe, namely for our sinnes & punyshment which we haue deserued by sinning, that we may preuent & turne from vs the anger of God by true repentaunce by flying from sinne and conuerting to Christ. Let vs not bee ashamed to bee infamous for Christs sake, seing we see Christ our hedled amongest the wicked doers, and counted for the ryngleader of the vngracious, which committed no sinne, neither was there guyle found in hys mouth,

And Iesus sayde: Father forgeue them

them, for they know not what they doe. And Pilate wrote also a title, & put it on the crosse, And it was written Jesus of Nazareth kynge of the Jewes: This title then red many of the Jewes, for the place where Jesus was crucified was neare to the city, and it was written in Hebrew, Greeke and laten: Then sayde the high priests of the Jewes vnto Pilate, wryte not, The kynge of the Jewes, but that he sayd, I am kyng of the Jewes, Pilate aunswered: what I haue written I haue written. Then the souldiours when thei had crucified Jesu, tooke his garments, and made foure partes, to enery souldior a part, & his coat, & the coat was without seame, being wouen from the top throughout: They sayd therfore one an other, let vs not cut it, but cast lotts for it who shal haue it, that the scrypture myght be fulfilled whych sayeth: They parted my garmentes amongest them, and on my coate dyd caste lottes. And these thynges in dede dyd the souldiors.

Jesus setteth forth to vs an example of wonderfull meknesse and loue, for being reproched

ched with most great infampe, and vexed with extreme euils of most wicked men, yet doth he make intercessiō vnto the father most feruently praying for thē which crucified him. Father (saith he) forgeue thē, they know not what they do. Thys dyd he to teache vs to praye also for them which hurte and persecute vs, & to wysh them good which curse vs. Mat. 5. Some of thē knew ful wel what they did, but Christ speaketh so mildly, according to his naturall goodnesse & mildnesse: and he mitigateth their sinne to teach vs pacience and charitie. other some marked not what they dyd: Agayne other some being seduced by the high priestes and Pharisees were ignorannte, what greate mischiefe should come therof. Oh the inuincible goodnes of Christ. Oh the vncomprehensible loue. Oh the vnspeakable gentilnes which could not be ouercome by any euils, by any cruelty, or fiersenes, somuch as to speake one harde or vngentle worde were it neuer so small. Here is that fulfilled whiche Esaye Prophecyed, he hath borne the sinnes of many, & he prayed for transgressours. that they might not perishe. Who will now dispayre of the goodnesse of God and forgeuenesse of synnes, when as they obtayne grace and remission of sinnes, which haue crucifyed the fountayne of grace? Let no man therefore dyspayre of hys saluation, though he haue synned neuer so grieuously, so that casting awaye hys packe of sinnes he runne vn-

Esay. 53.

to

to Christ, by true fayth and repentaunce. The gates of Gods mercye are yet open, Christe reiecteth no man that is desyrous of saluation and of a newe lyfe. Let vs remember these thynges continuallye, that the fountayne of Gods mercye can neuer bee extinguished by our synnes, it can neuer bee emptied, of whose fulnesse all men maye drawe, the fountayne of the bloude of Christ is euer flowyng in the Churche: for the remission of synnes. If we be armed with these weapons, then shall we be safe agaynst Sathan, whiche is busilye occupied to driue vs being ouerwhelmed with the heape of synnes to desperations. The sanctuarye is open to all them whiche beleue in Christ, wherein they fynde a sure defence, and vnpregnable place of refuge agaynst all temptations. In that he hangeth naked vppon the Crosse, and is spoyled of hys garmentes by moste vyle men, it teacheth vs to beare willingly pouertye, and the robbing of our goodes although they bee moste wicked which do put vs to infamye, and spoyle vs of our goods. Let vs remember we entred naked into the worlde, and naked shall we goe out of it. Let vs leaue these thynges whiche bee of the worlde, vnto the worlde, and make haste in mynde to oure heauenlye Father with whome we shall dwel perpetuallye, and haue the fruition of heauenly thynges, which will endure euerlastynglye. Let vs being naked, follow Christ which was

Ioan. 1.
zach. 13.
Heb. 10.
2. Cor. 5.

naked

naked, which will not ſuffer vs to bee naked, but will clothe vs with a wedding garment of vnſpeakable glory. They kepe hyd of purpoſe that he made him ſelfe the Sonne of God, to pleaſe the Romaines withall, whoe bare then the chiefe ſwey in all thynges.

☞ And they whyche paſſed by reuyled hym waggyng theyr heddes ſaying: Art thou he that deſtroyedſt the temple, and buyldeſt it agayne in three dayes? Saue thy ſelfe if thou be the ſonne of God, come downe from the cros. Lykewiſe alſo the hygh prieſts mockyng hym wyth the ſcrybes and elders, ſaid, he hath ſaued others, can can he not ſaue hymſelf? If he be the kyng of Iſrael. Let him come down now frō the croſſe, & we wyll beleue hym, he truſteth in God, let hym delyuer hym now, if he wyl haue hym, for he ſayde, I am the ſonne of God: The ſame alſo the thieues whyche were wyth him caſt in hys teeth and reuiled him: Namely one of the euel doers, whych honge by hym rayled on hym ſaying, if thou be chryſt ſaue thy ſelfe and vs: but the other aunſweared and rebuked him ſayinge feareſt

If he will that is if he loue hym.

feareſt not thou god, ſeing thou arte in the ſame condemnation? And we are in dede rightouſly, for we receue thynges worthye of that we haue done, but this man hath done no euell. And he ſayd vnto Jeſus, Lord, remember me when thou comeſte to thy kingdome: And Jeſus ſaid vnto hym, Verelye I ſaye vnto thee, thys daye ſhalte thou bee with me in paradiſe.

IN Chriſt is ſet forth vnto ỹ faythfull a moſt abſolute example of all vertues, which ſhuld neuer be ſeperated from their ſight, being alſo beſides that the price of our redemption. He tooke vpon hym for our ſake all manner of reproche, he is reuiled frō the loweſt to the higheſt, no man pitieth him, no man hath compaſſion on him being afflicted, no man comforteth him, they rage agaynſt him moſt cruelly without mercy, and yet could not hys goodneſſe be ouercome by theyr malice. Nothing coulde plucke hym backe, from the worke of oure ſaluation, which he had begonne, nothing coulde withdrawe him from hys office. Let vs follow our hed, and deſpiſe what ſoeuer is delectable & glorious in the world, let vs alſo willingly ſuffer reproche, following the ſteppes of hys humilitie & pacience. Let there be nothing ſo hard nothing ſo paynefull to feare vs awaye from Math. 10. Luke. 21.

our vocation. For in pacience we shall possesse our soules, and he whiche abideth to the ende shall be saued. Let vs not be ashamed to be euill spokē of for Christ: Let vs not be ashamed of the witnesse of our Lorde Jesus Christ, neither let vs be abashed if any afflictions be to be suffred for his sake. For if we haue bene partakers of his crosse, we shall also be parteners of his glory. All thinges though they be neuer so hard or paynefull shall be welcome vnto vs, if we shall consider that our hed hath suffred the same thinges before. In the thiefe is set forth an example of Gods loue and grace, whiche is not denyed, yea euen to moste greate sinners, if that with a true fayth they call vpon God by Christ, if they acknowledge Christ to be their Sauiour, if they repente from the bottome of the harte. Let vs also acknowledge our sinnes with the thiefe, Let vs acknowledge remission of sinnes to come by Christ, and we shall finde the lyke comforte at his handes. We muste in the meane time acknowledge and confesse that we are worthye both of eternall death and also of infampe for our wickednesse, and we must cast our selues vpon the grace of Christ, which is our rightcousnesse and life: when our consciences are sore troubled, and as it were in māner desperate, we muste runne vnto Christ, & saye, Remember me Lorde in thy kingdome. Great is his mercye which loued vs and gaue his Sonne for vs, that by him we might liue. He desireth not the death of a sinner but that he may be conuerted and liue. I expound para-

2. Tim. 1.

dise

diſeſor all kinde of ioye and pleaſure, this daye ſhalt thou reioyce with me, and haue the fruition of eternall pleaſures. By theſe wordes is the erroꝛ of the ſlepers confuted, whiche ſaye, ỹ the ſoules departed out of the bodye do ſlepe: The ſoules of the Godly ſlepe not, but as ſone as they bee looſed from the bodyes they are in vnſpeakeable ioye with Chriſt.

☞ And it was aboute the ſixte howꝛe, and there ſtoode by the croſſe of Jeſus, his mother & his mothers ſiſter Mary the wife of Cleophas and Marye Magdalen. Then when Jeſus ſaw his mother, and the diſciple whome he loued ſtanding by, he ſaid vnto hys mother, woman beholde thy ſonne. Then ſayd he to the diſciple behold thy mother. And frō that howꝛe the diſciple toke her foꝛ hys.

WE haue now very often ſpokē of the moſt great infamye whiche Chriſt ſuffred, and of the extreme ſoꝛrow wherewith he was afflicted, which declareth his exceding great loue towards vs, when as nothing is moꝛe vnpleaſaunt vnto man, then loſſe of his fame & gloꝛy. Moꝛeouer what is moꝛe greuous vnto ỹ flesh then to bee beaten and wounded? It is meete therefoꝛe that we loue him, whiche of his vnſpeakable loue hath ſuffred moſt greuous thinges foꝛ our ſakes, ſo that he might deliuer vs frō euerlaſting punihſment & infamye. It happeneth ſomtimes ỹ in afflictions, ỹ preſence of frendes, doth bꝛing cōfoꝛt & mitigate ỹ ſoꝛrow.

But in Christ al thynges are otherwise, for he receaueth no consolation by his Mother standing by, but a more grieuous sorowe, when as neyther he cā helpe his mother, nor his mother him. In the meane time his fayth and loue towards his mother ceaseth not, but he dying cō mendeth her to his welbeloued Disciple, which shoulde thencefoorth take care ouer her in his stede. But in that Iohn writeth that his Mother stode by the crosse, it is not done without a reason, and a certaine Emphasis, for by these wordes is signified that there was a constancye of fayth with an exceding greate mi[illegible]ye in his Mother, which constancye might mitigate her vnmeasurable sorow, yea and myghte fortifie her, and staye her vp. This vertue being in the beleuers maketh them, that they can commit nothing vnworthily in trouble, neither can they altogether fall, the Lorde assisting thē with his hand.

☞ And from the sixte howre there was darknes ouer the whole earth vnto the ninth howre, and the sunne was darkned, and about the ninth howre Iesus cryed wyth a loud voyce, sayenge. Ely, Ely lama azasthaui. That is, my God, my god, why hastthou forsaken mee? And some of them that stode by there whē they heard it, said: thys mā calleth Helias, and straight

wayes

wayes one of them ran and tooke a sponge and fylled it with vineger, & put it vpon a reede, and gaue it him to drinke, but other sayde, let be, let vs see if Helias will come and saue hym.

Christ in all his torments both of body and mynde, hath nothing to lighten his payne though it were neuer so litle: the Lord did thrust hym down and drowne him in all euils, and tooke awaye from him all comforte, to the end we should not dispaire if the lord somtimes withdrawe his comforte from vs in temptations and seme to be a slepe. In the meane tyme Christ declareth in hym selfe to bee of the true nature of man, and sheweth the weakenesse of the flesh, to put them to shame, whiche fayne that Christ had a fantasticall bodye, or do take from hym the felyng of payne. Also the vayne and hipocritical opinion of the Stoikes is here confuted which make their wise mā to be without griefe. Christ is not so and yet was there neuer any at any tyme eyther more holy than he, or els more absolute in vertue, but he groneth, he wepeth, he is sorrowful, and he complayneth to the Disciples of hys lot, he crieth that he is forsaken, when as neuertheless in an other place he saith, that he is not alone, but hys father is with him, yea his Disciples forsaking him. We see therefore that thys is spoken after the fashion of men, & that in our per-

Psalm. xvi.

son, who toke vpon him selfe all our infirmitie, but yet without sinne. The Lord teacheth vs by this figure, what he requireth of thē which worship him, namely to denye thē selues wholly and to be redye to follow theyr capitayne in all thynges, yea though the consolation of god be absent or withdrawne. For it is not so great a matter to beare the crosse, if a man feele present consolation. For the more he feeleth consolation, the lesse doth the burthen of afflictions trouble him. It is pleasaunt to all flesshe to receaue grace or consolation in aduersities, but wholly to denye him selfe, and to seeke neyther in him selfe nor without him selfe any thing, but God only in al things. Here is the worke, here is the labour: This finally declareth him to be a stoute souldier of Christ. Let it not therefore be greuous to vs if we bee forsaken of all men, yea and of our most derest frends. This is not one dayes worke, but it requyreth a longe and continual fight, if a mā wil ouercome him selfe and cleaue only to God. A man is hardened by afflictions, so that all thynges be they neuer so paynfull will be easye. Let vs not therfore despayre if the Lord sometimes hide away & withdrawe hys ayde and comforte from vs. Thys is no newe or rare thing to those which are exercised in the waye of God and in the spiritual battayle. Courses of thynges are altered, so that after rayne and tempestes, followeth most pleasaunte fayre weather and calmes. The Lord is neuer vnmyndfull of hys, how so euer

he

he dissemble sometymes, whiche is myghtie to comforte vs after oure longe temptation, and so with a great increase of spirituall ioy. Wherfore the saintes complayne in their extreme aduersities that they be forsaken of god, when as yet for all that in the meane tyme they dispaire not, but desyre helpe of God so much the more feruently, as they doe acknowledge them selues to bee more forsaken, nothyng doubting, but that God wil be present in tyme, and shew forth hys power in theyr weakenes. We must therefore accordyng to the example of Christe stande stedfaste in afflictions, neyther muste we come downe from the crosse, how so euer our enemyes rage or bee woode agaynste vs. We shall see streyght waye God will ayde vs from aboue. He is ready to succor them which fyghte and hope in hys grace: And although he seeme somtymes to vs to deferre or to bee a slepe, thys is done to geue vs an occasion to fyght, & so by that meanes to ouercome: These thynges happen vnto vs from oure moste pitifull Father to trye our fayth and to teathe vs to acknowlede our weakenes, to flye vnto him and to requyre helpe of him. Let their doctrine therefore be put awaye from the Churche of Christ, whiche affyrme Christ to haue dispayred vpon the crosse. But let vs rather thynke thus, that the heauenly Phisition tooke vpon him self al euils for vs, that we myght acknowledge that we haue a faithfull high priest, which can be sicke with them whiche bee sicke, and to haue compassion of oure infyrmitie. Heb. 2.

Christ soroweth with them which are sorowfull, and the hed powreth out his complaynte for the members which are sicke. This voyce is of the flesshe, whiche feleth payne, & yet doth it not rebell nor dispayre: Innocent flesh feleth extreme payne, a moste holy bodye feleth moste greuous torment, which is so wonderful great that euen the insensible creatures beare witnesse that they be sorowfull concernyng a certayne horror for the death of theyr creator. Christ expresseth thys vnmeasurable griefe by example and graue wordes.

☞ Afterward when Jesus knewe that all thinges were finyshed that the scriptur might be fulfilled, he said, I thirst. And there was set a vessel ful of vineger, and they filled a sponge with vineger and ysope, and put to hys mouthe. Then when Jesus had receaued the vineger, he sayde, it is finyshed.

There is no member in Christ without paine and torment. Wherin we may perceaue partly the loue of the father, which put hys Sonne so forth to all euils for vs, and partly the cruelty and ingratitude of ỹ Jews. God hath not spared hys owne Sonne (sayeth Paule) but hath deliuered hym for vs al. The heauenly Phisition setteth before vs a reme-

dye

dy against the disease of our first parents, who by the prouocation of the apple, would satisfie their appetite whereby synne hath flowed into vs all. Christ therfore woulde not offend with his tonge, that he might heale thys disease: teaching in the meane tyme all the Godly to temper them selues from the delicatenesse & pleasures of the body, wherby the feare of god doth almost growe out of vse in the hartes of men. In that he sayeth, it is finyshed, he declareth that whatsoeuer thynges were Prophecied of him in the law and Prophetes, are now finyshed. For al did demõstrate Christ, & the shadowes and olde figures were put oute, when Christ the true light shined: Of ỹ which thing we haue spoken more aboundauntlye in other places. Let vs learne here that our saluation is finished in Christ, and let vs not seke it any further in other things besides Christ. There remayneth nothing whiche can be added vnto it eyther by the Pope, or by any creature. Thys is left that we should follo we the accomplisher of our fayth constantly and stoutely, and to abide in our calling euen to the end, that we may at the length say with Paule, I haue fought a good fighte, I haue finished my course, I haue kept the fayth, and that we rinne not as in an vncertaine course, but ỹ we may win the price.

2. Tim. 4.
1. Cor. 9.

☞ And Jesus cried with a loude voice, Father into thy handes I committe my spirite, And when he had sayde

thus he bowed hys hed and gaue vp the Ghost.

THe lyke of al mortall men dieth vpon the crosse, as touching the flesh, opening vnto vs by his death the way of life, and deuouring death by his death. An innocēte dyeth for wicked mē, a lābe without spot is made a most acceptable sacrifyce vnto the father for our sinnes: Let vs poore wretches therfore flye vnto so healthful a death, and draw out our life there. Furthermore let vs also learne to dye dayly to the the affections of the flesh: we must cast away the world, and those thinges which are in the worlde, that beynge cleane from the contagiousnes of the world, & so beynge naked we may follow Christ naked, in whome hereafter we must both liue and dye: we must offer our selues wholy vnto him which hath offred himselfe for vs, in whose mercye we puttinge our trust, let vs commend our soules to the father which is a true God, & hath redemed vs.

☞ And beholde the vayle of the temple was rent into two partes from the top to the botome, and the earth did quake and the stones were clouen, & the graues wer open, and many bodies of the saintes which slept, arose and came oute of the graues after his resurrection, and wente into the hollye citye, and appeared to many.

But

But when the Centurion, and they which were with hym watching Jesus, saw the erth quake & the things that were done, they feared greatly saying, trulye this was the sonne of god. For when the Centurió, which stode ouer against hi, saw that which happened, and that he thus crienge gaue vp the Ghost, he glorified God saying. Truly this man was iuste & ỹ son of God. And al the peple that came together to that sight, and had sene the thinges whych happened returned smiting theyr breasts.

The vayle is rent, this is of the kind of examples which are called pure or dombe. where examples teache and speake with deedes and without wordes. The like wherof is when Ezechiell is cõmaunded to burn some of the clipped heares, and to cast awaye other some. Also when as Tarquinius walkinge in a gardein did cut of with a stalke before his sõs seruant the chief toppes of the poppye. So the vayle being rent doth teach vs that al figures ar accõplished in Christ, and whatsoeuer hath bene hidden or kept secret in the old testament is now expounded, the vayle beyng takẽ away & his bloud being shed entred into the Sanctũ Sanctorum. So he spake by the earthy quake & by other signs to declare, firste the vnworthines of the thinge, which the earthe coulde not beare whilst his creator suffred.

Secondly to shake of as it were an old garmēt declaring that it would one day put on a newe face by his preaching, which now suffred, and that it should be moued by the preaching of the Gospell. Where the Gospell & death of Christ is Preached, there do the foundacions and corners of the earth tremble: the flesshe quaketh & is troubled when that it heareth that hys workes are nothing worthe, and that the death of Christ hath thoroughly payed all thinges. But in that it is written that the dead dyd aryse agayne, that is done by a figuratiue speache of Hebrewe. For fyrst he setteth forth as it were by a generall proposition, all thinges that were done but yet at sundrye times, then he entreateth of euery perticular thing, for by and by he returneth to his buriall. So the dead did then ryse agayne from death and come into the citie when Christ was now risen, which is the first fruites of thē which slepe: and that they might testifie that they liued in deede, they appeared vnto many. that the Iewes might the easlyer beleue & they shoulde also one day ryse againe, when as they see Christ & their elders to haue risen agayne. So the stones doe detest the vnworthynesse of the thyng, and the hardnesse of the Iewes, which do crucifie theyr Sauiour. Moreouer also they doe signifie the Gentiles whiche be a harde people, and yet for all that, they should be clouen and subdued to the Gospell: Into the holy citie. So was Ierusalem called in the olde tymie: but it was so corrupted with naughtinesse and wickednes, that it was

Prolipsis.

made

made rather a denne of theues. Esay.1. The
body of Christ (as it semeth) was cõmitted to
the Centurion and his souldiours to bee wat-
ched, for the souldiers crucified him. This Cẽ-
turion when he sawe the wonderfull thynges
that happened, knewe that Christe was more
then a man, which he testified and confessed wt
loude voyce. These thinges are not written
without a cause: As though the Euangelyste
woulde say, Though that man were a Gentile
and a warrior, neuertheiesse he gaue God the
glory. To geue God the glorye after the He-
brewe Phrase, is to beleue the truth, to cõfesse
the true god, & to cleaue vnto the truth. First
he calleth him a iuste man, and thys is the first
degree vnto fayth, and then he calleth him the
sonne of God. The smyting of the breast, hath
an admiration with griefe and shame. For thei
which cryed crucifie him, now are sory and are
pricked in conscience. Wherby is noted besides
the grief which followed of sinne, also the incõ-
stancye of the people whiche before tooke the
priestes part, and now take Christes part. So
so late at last commeth shame and punishment.
So in lyke case came it to passe in our first Fa-
ther Adã, that he was ashamed bicause he was
naked, when as he was also neuertheiesse na-
ked before hys sinne. He whiche bendeth hys
mynde to commit wickednes, persuadeth with
himselfe that he can be hidden, but it commeth
to passe otherwise, for the day of the Lord re-
nealeth al thinges, & also the conscience it selfe.
But put case it be not made manifest here, yet
for

Pricking of conscience followeth wicked acts

1. Cor. 5.

Math.10. for al that it shalbe reueled at the commynge of the lord before the whole world. Time vttereth al things, & ther is nothig so secret which shal not one day be reuealed. After sinne folowith shame, feare and trouble.

¶ Then the Jewes bicause it was the preparation of the passouer, that the bodyes might not remayne vpon the crosse on the Sabaoth daye (for that Sabaoth day was a hygh day) desyred Pilate that theyr legs might be broke & the bodyes taken down. The soldiors therfore came & brake the legges of the fyrste, and also of the seconde whyche were crucifyed wyth hym, but when they came vnto Jesus, and saw that he was alredy deade, they brake not his bones, but one of the souldiours thruste a speare into his side, and incontenently there ran fooryth water and blond, and he which sawe it bare witnes & hys witnes is true: and he knoweth that he speketh the truth, that ye also myght beleue. For these things were done that the scripture might be fulfylled, ye shall not breake a bone of hym. And againe an other scripture sayeth. They shall looke vpon hym, whome they haue perced.

Exod.12.

The

The preparation whereof is here spoken, I take to be for the Sabaoth following, and not for the eating of the lamb, for that was almost past, but ỹ. vii. daies lasted stil, in which they did eat vnleuened bred. And this sabaoth bicause it fel within the dayes of the passeouer was called a gret day, because it was the most solemn. The euāgelist doth manifestly enough declare that all these thinges were not doone rashly, but that the truth mighte corresponde with the sygures. The Church is built out of the syde of Adam sleaping, and out of the same floweth forth water to washe the sinnes of the whole worlde. The gate is opened that there might be a sanctuary in that place for all beleuers, and a hole made in the rocke, where as many as labor do syde rest, ther ỹ hart opened ỹ we might nothing doubt of loue. This fountayne of Gods mercy neuer ceaseth to spreade abrode, of whose fulnes all they which thurste do drinke and are refreshed, that it mighte be made in them a fōtaine of water ouerflowing to eternal life: Let vs therfore draw water out of the fauntaynes of our sauiour, that we may herafter lyue vnto hym alone, which is so wounded for vs, which doth open his harte vnto all men, and sayth, geue me your hart O my children. Here shal the shepe of Christ find the ryuers of life, and the gate thorough which they goe in and out at. I woulde to God the Lorde would wōūd our harts with his loue, that we might ryghtly weigh & cōsider so gret a loue to ỹ which we cā neuer worthely enough āswer, no though we should dye a. M. times for him

Pro. 23.

Let

Let vs learne therfore by the death of Christ to acknowlege our own deth, which as it was dew vnto vs, so also was it taken away by hys death. Let vs also learn to dye vnto sinne, and affections, and take vp our crosse and followe Christ, that when Christ shal appeare, we also may appere with him in glory.

☞ And when the euen was come, because it was the preparation of the passeouer, which went before the Sabaoth, there came a rich man of Arimathea, named Joseph a counceller and an honeste senator, a good man and a iust, he did not consente to the counsell and deede of them, whiche also hymselfe wayted for the kyngdome of God, and therwithall was a disciple of Jesus, but secretlye for feare of the Jewes, he taking boldenes went vnto Pilate and asked the body of Jesus. And Pilat merueiled if he were alredy dead, and called vnto hym the centurion, and asked him if he had bene anye while deade, and when he had knowne the trueth of the Centurió, he gaue the body to Joseph who bought a silken cloth, and toke down the body and wrapped it in a cleane silken clothe. And there came

came also Nycodemus, whych came to Jesus before by night, bringinge myrhe and aloes mingled together, about one hundreth poundes. Then toke they the body of Jesus, & wrapped it in lynnen cloth wyth the spices as the manner is of the Jewes to bury. And there was in the place where he was crucifyed a gardeyn, and in the gardeyn a new sepulchre, wherein was neuer man yet layde. Then Joseph put the body of Jesus in hys new tombe, which he had hewen oute in a stone, there therefore layd they Jesus, because the Jewes preparation day, for the tombe was nere. And when he had roled a great stone to the dore of the sepulchre he departed.

THis worde Decurio, in the olde tyme did signifie to Latten men a senator, and rather taketh hys name of Curia, that is to saye, of the courte, and not of thys woorde Decem which signifieth ten. Joseph is called Juste, not that he was without sinne, but bycause he abhorring from the councell of the vngodly, consented not to the death of Christ, and bicause he wayted for the kingdome of heauē.

So also are we iuste if we receaue Christe by fayth whom they wayted for, and if we keepe our selues vnspotted from thys worlde. For Christ is our rightcousnesse: That man setteth forth an example both of greate constancie and also of fayth. For in how great a daunger doth he put him selfe, when as he consenteth not or els withstandeth the enterprises of the malicious? Who seeth it not to be a present daunger for any man to aske the bodye of Iesus in so great hatred, and crueltie, and to burye it honourably? But fayth if it be a true fayth, attempteth great and perillous thinges with an inuincible courage. When as then the Euangelist saith that he was a noble and riche mã, we muste not regard that onely in him, but the Euangelist setteth forth hys couragious mind and great fayth. As though he woulde saye, although he were suche a man, yet coulde neyther fauoure, nor feare nor ryches make hym declyne from the truth to consent to the endeuoure of the wicked. Besides that he was so stoute, that also after hys death, whē as others blaspheme and contemned him, he went vnto the iudge nothing abashed, neither feared he to burye him, whom all men had condemned. Let vs thinke the same of Nicodemus, & haue a regard not of what power and riches he was, but of how great fayth, and boldenes of minde. Let vs marke with how great an argumente they beare witnes of their fayth which do put them selues forth to the displeasure of all men and to the daunger of lyfe for Christes sake.

If

If they had followed him in his lyfe time, they had not vttered so greate fayth, as when they cleaue vnto him being vilelie reproched & condemned: neyther are they ashamed to honoure hym very noblye whom all men detested as a wicked one. They therefore whiche before hyd thē selues and dissembled the matter for feare, come now forth with glorye, to the example of al the faythful. It commeth to passe sometimes ỳ they which be very timorous, do when time serueth fyght more couragiously and stoutely, namely takyng harte agayne vnto them. We learne here also that riches and power may be ioyned wt fayth, and they adde a great honoure to the beleuers. Riches hinder nothyng if the eye be simple and the mynd faythful. To waite for the kingdome of heauen is a periphrasis of the faythful: He loked for the kingdome of god, that is he was a faythfull man he beleued. And surely his faith was no smal faith, which durst thinges being yet freshe in the middest of the rage of the furious and malicious mē, aske the body of Christ. There was in these men a perfect and an approued vertue, whiche as it sticketh vnto god, so cā it neuer bee made ashamed or fall. In that he putteth Iesus into his own Sepulchre, he declareth his vehemente loue towardes Iesus. For we be all suche louers of our selues that we wil not so much as lend our neighbors any thing of ours. He roleth a stone to ỳ gate of the graue, ỳ the bodye of the innocent might not be violated by the vnbeleuers, which is a tokē of an earnest care & of godlines

And God vseth this thyng for a witnes of the resurrection wherfore god often tymes doth dispose the workes whiche we doe, otherwyse then we purposed, In the meane it is not done without the ordinaunce of God that Christ is put into a newe tombe, wherein none had euer bene buryed, least the enuye of the Pharisees would falsly haue alledged Christ to haue rysen by the power of an other. But in all these thinges doth the prouidence of God shine forth, which stirreth vp the hartes of the Godly to this thing, to burye the most holy body of their Christ honourably, least it should lye or be cast forth withoute renowne and vnburyed, & that by the honourable burial the prophecy of Esay in the xi. Chapiter, might be fulfilled, saying, and his rest shal be glorious. Nowe after hys humiliation and ignominye beganne the tyme of glorification, and of a newe and immortall life which Christ the fyrst fruites of thē which ryse agayne from the dead sheweth forth. The graue is new, the linnen white and cleane that all thinges might signifie a certayne newnes vnto those whiche are baptised in the death of Christ, being buryed with him in hys death.

Ioan. xvii.

Rom. vi.

And Marye Magdalene and Marye Iose beheld where he should be layed, sitting ouer agaynste the Sepulchre for there followed hym women which came with him from Galiley these sawe the graue, and howe hys

bodye

bodie was layed. And they being re-
tourned prepared odours & oynt-
ments, and they rested on the Sab-
both day according to the commaũ-
dement: But the nexte daye that fol-
lowed the preparation of the passeo-
uer, the high prieſtes and Phariſees
assembled vnto Pilate: saying, Syr
we remẽber that that deceauer said,
while he was yet aliue: After three
dayes I will ryse agayne. Com-
maunde therefore that the sepulchre
be made sure vntill the thyrde daye,
least his Diſciples come, & steale him
away, and saye vnto the people. He
is ryſen from the dead, and so shall
the last error be worse then the fyrst.
Pilate sayde vnto them, ye haue a
watch, go and make it as sure as ye
can. And they went theyr waies and
made the Sepulchre sure, scaled the
stone, and set watche men to kepe it.

IN these women is an example of Godly-
nesse and diligente loue, as they had follow-
ed the Lorde in hys lyke tyme, so doe they not
forsake hym when he is dead. They runne and
watche with a Godlye penſiuenesse, hauyng
an earnest care to annoynte hys bodye. This
example

example ought we to followe, for there is no let but that we may bestowe this godlines vpon Christ, but yet in his membres, for that he after this is no more with vs in his body. Let not vs be ashamed to serue Christ & to be liberall vnto the poore. Let it not repente vs if any thyng depart frō our goods, whē as we may see that he hath geuen his life for vs, which doth so much commend the poore vnto vs. when as we may see also these women & honest mē to haue spared no coste, for to bury the body of Christe moste honourablye. For we learne here what great griefe & sorowe they had which dare not cōfesse Christ openly for feare, & yet neuertheles they cease not to runne priuily, & to watch, to admonishe, and to helpe that they might doe Christ seruice at the leaste by some waye. We which may profesſe the doctrine of Christ frely without feare & daūger, ought to pray for these to helpe thē with our seruice, & succour thē w our benefites, to chearish thē in cōforting thē & exhorting, &c. Cōtrarilie in the priests & Pharisees is set forth an example of enuie, for they wer not yet satisfied with the putting of Christ to death, but also they muste persecute him being now dead, & shadowe his glorye. They are tossed with infernall madnes, with enuie, feare & curiositie. The vngodly are inwardly vexed & fearefull how so euer outwardlye they set a face on the matter. We remēber (say they) that that deceauer, &c. Such bitter words doth enuie vse til it come to destruction. The Pharisaicall infidelitie had perswaded to it selfe that the light & sauior of the world was a deceauer

They

They be like vnto those which crye also nowe of dayes that the doctrine of the Gospel is heresie. And if so be that Christ be a seducer and a deceauer, what nede these wicked mē to be afeard of him? Doth God raise vp deceauers frō death? Will god assiste those which cleaue vnto lies? No truly; What are they afrayed of thē? This feare declareth that they beleued otherwise, thē they confessed by mouth, thei cal him a deceauer, but yet thei iudge hī to be somwhat more noble: their conscience putteth thē in remembrāce that he was the sonne of God, or at the least greater thē a man. And if it so be that thei were persuaded that he was the Sonne of God, why then did they crucifie him? So the vngodlye do alwaies shew forth in some parte that they know we and beleue that thyng to bee true, which thei impugne, persecute & pursue. So Herode feared least John wer risen again. So also an other Herode feared leaste a childe new borne should possesse the kingdome. Thei make safe & seale the sepulchre but what they brought to passe by all these things, the honourable Resurrection of Christ doth ynough declare. Vaine therfore ar the enterprises of the vngodly which labour to oppresse & to quenche the truth. For there is no councell against the Lord, & the truth cā not be oppressed, but it appeareth alwayes more bright. Let no mā therfore be afeard of the power of ỹ world, though it be neuer so great, ỹ Lord is strōger & mightier, he which cleaueth vnto him shal neuer be put to shame.

Here followeth the hystorye of the Resurrection and Ascention of Christe.

AND whē ỹ sabboth day was past, in the euen of the Sabboth, Marye Magdalene, & Mary the mother of James & Salome, bought odours, that thei mighte come & embaulme him. And vpō an euening of ỹ sabboths which dawneth of one of ỹ sabboths, namely the fyrste daye of the Sabbothes, when it was yet darke, they came to see the Sepulchre. And they came very early in the morning vpō the first day of the Sabbothes when the sōne was risen. And beholde there was a great earthquake, for the Aungel of the Lorde descended from heauen, & came and rolled backe the stone frō the dore, and sat vpon it: and hys countenaunce was like lyghtening, and hys raymente whyte as snowe, for feare of whom the kepers were astonyshed, & became as deade men, And behold some of the kepers came into

into the cytie, & shewed vnto ẏ high priests all the thyngs that had happened. And they gathered thē together with the elders, and tooke cōsel & gaue money largely to the soldiers, saying, Say ye that hys disciples came by night and stole him awaye when ye were a sleape: And if this come to the presidēts eares, we will perswade him, & saue you harmles: So they tooke the money and did as they were taughte, and this sayeng is noysed amōgst the Jewes vnto thys daye. Then the women when they were on theyr way, sayd amongest thēselues, who shall role away the stone from the dore of the sepulchre? (For it was a verye great one) and when they looked they saw how the stone was rolled awaye frō ẏ dore of the sepulchre. And they wēt into the sepulchre, but found not the body of Jesus, but they saw a yonge mā, sytting on the right hād, clothed in a white garmēt, and they were afrayed. And the aungell aunsweared and said vnto the women: Feare ye

not

not, I know ẏ ye seke Iesus of Naza reth which was crucified, he is risē, he is not here, he is risen I say, euē as he tolde you, come see the place where they laye d him: But go your waies & tel his disciples & Peter, ẏ he goth be fore you into Galiley, there shal ye se him as he sayd vnto you.

THe history of ẏ resurrectiō of our sauior Je su christ is painfully & most diligētly wrīte theuangelists, namely for ẏ vse of the church. Wherin is prīcipally declared how ẏ hūble & despised Iesus beīg crucified betwene thieues is glorified after his death, & to what renowm he is exalted vnto. For neyther could deth hold him, which hath abolished both deth & also him which hath dōiniō ouer deth, & hath made thē free as many as throgh feare deth wer al their life time subiect to bōdage. Christs resurrectiō therfore is oure lyfe & righteousnes, which for this cause was diuers wayes proued by the a postles, namely to cōfirme our faith. For other wise our flesh doth hardly beleue the resurrec tiō of the flesshe, which semeth to it self impos sible & absurd: which may be sene in thapostles whose waueryng doubtfulnes coulde scarce be taken away, notwithstand so many most e uidēt demōstratiōs god suffereth his sōetimes to be tēpted & to fal, that their weaknes might be made manifest to thē selues, & also to others but he ceaseth not to rayse vp & confyrme thē by his powre, till he fully performe, & take frō them

Heb. 3.

them al distrust. So far is he from casting vs a way for our weakenes, that he also appeareth vnto womenne, and maketh them Apostles of his resurrection. For they came of loue to the sepulchre, partly to see the Sepulchre, partly to annoynte the bodye of Jesus. The earth was moued at the death of Christ, to declare that it was heauy with his creator: And it is in like case moued at the resurrection, desiring gladlye to restore hym whome it had receaued, and as it were reioysinge that Christe was risen agayne. Moreouer the earthe was moued at the sēding of the holy Ghost, to teach vs by this figure, that by the death and resurrection of Christe thorough vertue of the holy Ghost the whole world shoulde not only be moued but also be renewed: we learne furthermore that the councels of the vngodly agaynst the truth are vayne, for howe soeuer they go aboute by lyes to extinguishe the truth, yet doth God bryng to passe, that by those things which they haue exercised to oppres the truth the truth shall more brightly shyne forth: wor thely ther fore are ỹ Jewes repudiated & blinded, which do abhor ỹ truth, so that they which could not abide to be saued by the truth, should pearish beyng wrapped in lyes & errors. This gospell is chiefly declared vnto Peter, who was in most great he vynes, aswel for the deth of his lorde whome he offended by denyenge of hym, as also for hys deniall, that he might receyue comfort and knowe that his synne was forgeuē hym. Furthermore christs resurrectiō to a new life, doth stir vs vp to newnes of lyfe, that

that we beyng dead to sins mighte henseforth liue to righteousnes. They which doe still lye and rotte in the filthynesse of sinnes do declare that they haue not yet risen again with Christ. For they which are risen truly in Christe, doe shew forth the same in worthy fruites, neither doth sinne reigne in their mortall bodye. They thincke not vpon earthlye thinges, but their minde is vpon heuenlye thinges aboue, where Christe their hed sytteth at the righte hande of the Father.

☞ And they went out quickly and fled from the Sepulchre, for they trembled, and were amased, neither sayd they any thing to any man, for they were afraid: And Mary Magdalene ran and came to Simon Peter, and to the other disciple whome Jesus loued, and saide vnto them. They haue taken awaye my Lorde out of the graue, and we can not tell where they haue laied him. Peter thē went forth and that other disciple & came to the sepulchre: And they ran both together, & the other disciple did out runne Peter, and came first to the sepulchre. And when he had stowped downe, he sawe the linnen clothes lyeng, yet went he not in. Thē came

Simō

Simon Peter folowinge him and wente into the Sepulchre. And he sawe the linnen clothes lye; and the napkin that was about his hed not lyeng with the linnen clothes, but wrapped vp in a place by it self. The wēt in also that other disciple which came firste to the Sepulchre, and he sawe and beleued. For as yet they knew not the scripture that he shuld rise again from the deade. Then the disciples went away again to theyr own howses. But Mary stode with out at the Sepulchre weping. And as she was wepig, she bowed her self into the sepulchre, & saw two aūgels clothed in white, sittinge the one at the heade and the other at the feete there where they hadde layed the body of Jesus. They sayd vnto her woman why wepest thou? She sayd vnto them. They haue taken awaye my Lord, neither wot I where they haue layde him: when she had thus sayd, she tourned her backe, and saw Jesus standing, and knew not that it was Jesus: Jesus sayd vnto her, woman why wepest thou? whome seakest thou? She supposing hym to

Epanodus

be a

be a gardener, sayed vnto him. Syr if thou haste borne him hense, tel me where thou haste layed him, and I will fetch hym. Jesus sayd vnto her, Marye, Shee tourned her selfe and sayed vnto hym. Rabboni, which is to saye, Maister. Jesus sayd vnto her, touch me not, for I am not yet ascended vnto my Father, but goe to my brotherne, and say vnto them, I ascende vnto my Father and to youre Father, to my God and to youre God. Marye Magdalene came and tolde the disciples, that she had sene the Lord, & had spoken such things vnto her: Shee tolde, I saye, them which were with him as thei mourned & wept. And they although they hearde that he was on liue and that she had sene him, beleued not.

The Euangelistes do bymany & diuers wordes beate into our heddes the resurrection of Christe, that we myghte see that Christe was exalted after death, and beleue that we shall enter into lyfe by the death of Chryst, and that also our fayth and hope myght be confirmed. Christ could in dede haue illustrated the harts of his disciples w̄ his sprite as sone as he was dead, so ẏ they should

should haue nothing douted of his resurrectiō, but he loueth this doubt & weaknes in thē, to make them so much the more earnest in their supplications vnto God. The more a sick man sealeth his woundes and diseases, the more is he made desirus of medicine. So lykewise the more we fele in our selues the weaknes of the flesh, the more do we run vnto God for ayde & the lesse do we bragge in our owne strengthe, which can doe nothing without god: when as therfore we feele oure fayth begin to fall, then haue we occasion offred vs to call vpon God wyth continuall prayers. The prouidēce therfore of God doth by litle and litle leade the disciples to the knowlege of the resurrection of his sonne till it hath fullye made them perfect. Thei saw the stone rowled awai, thei foūd the sepulchre empty, they sawe the napkins & the lynnen clothes layed aparte, the place wherin he laye, and finally the aungell testifyinge that he was truly risen. And this is diligently to be marked, that the Angell sayth that Christe of Nazareth whiche was crucified is not there, by which wordes theyr opinion is plainly confuted, which cōtēd to haue ỹ body of Christ euery wher after his resurrectiō & not in a place. For what other thing do they, then deny the verity of the humayne nature in Christ, and reuoke from hel Marcyons opinion. Christs body was not in the sepulchre after his resurrection, when as it appeared vnto Marye Magdalene, neyther was it wyth the eleuen at

Je=

Jerusalē, when as it was with the two which went toward Emaus. No more can it be in the breade, when as according to the scriptures it was taken vp to heauē and setteth at the right hand of God the father. For Christ went from the father and came into the worlde, againe he left the world and went to the father. But he left not the worlde, in respecte that he is God, when as he is with vs to the end of the world: therfore left he the worlde as concerninge his manhed, that is, he caried into heauen the body, which he toke of the virgin Mary into the glorye of the father. This is the foundation of the Catholike and Christian faythe, and the hope of all the elect, which whilest they denye or stirre, let them take heede, what they make of Christe, or howe they are to be counted for Christians. Let them take heede I saye what foundation they stick vnto. The flesh of Christ also is glorified after his resurrection, and yet for all that is it flesh in deede, and putteth not of the nature of flesh, and although it be spiritu all, yet is it not conuerted into a spirite, and much lesse into God. A spyrite (sayth Christe) hath neyther flesh nor bone as ye see me haue: The body therfore of Christ is in heauen, and not in the bread of the supper which coulde be neyther necessarye nor profitable: yea it was caried vp is heauen after the resurrection in the sight of the Apostles, which was so expedient for theyr fayth, which fayth they could neuer establysh by the suppenor by the presence

of

of his body glorified, but that thei alwaies wauered and doubted til suche time as they were confyrmed by the holy ghost. We must therefore transferre our minde from all corporal and visible thing into heauen, where Christ sitteth at the right hand of god, & beleue that Christe hath geuen his body to the death for vs. After this sorte is the body of Christ eaten, not with the teeth of the body, but by the contemplacion of fayth. For fayth in dede, which cleaueth only to God may vse corporall thinges, but not as though saluation were bounde to those thinges, and be deliuered to vs thorough them, but to put in practise fayth and charitie. Euen so we cary about the bread and wine in the Supper, we distribute it amongest vs and we eate not to merite any thing of God by the same as it were by a certayn worshipping, but bycause by these outward signes our senses are stirred vp, to weigh & consider more diligently the grace of God geuen vs by the death of Christ and to lift vp our mindes to Christe the bread of lyfe, which for our sakes descended frō heauen. For our weakenesse therefore are the sacramentes instituted of Christ, as it were certayne signes of the grace and beneuolence of God towardes vs, which do stirre vs vp to consider the promises of God, wherein our fayth is exercised. For they whiche vse these signes doe testifye that they haue fayth in the promises of God, and that they bee of the number of those which acknowledge God for theyr God, whom they

worshyp in spirite, in whom they trust to whō they geue thanks, &c. And whē doth god more declare & shewe him selfe to be our God & most louing Father, thē when he promiseth to geue
Roma. viii. vs hys sonne and also performeth it? For how can he not geue vs all thinges with hys sonne? Or what can he denye whiche hath geuen vs
Iohn. iiii. his only begotten Sonne? And he hath geuen him vnto vs, not to punishe and condemne vs, as we iustly haue deserued, but that by him we might be saued and haue euerlasting lyfe. For he gaue him to be ours al whole, to be our righteousnesse, wisedome, hollynesse, redemption, saluation and life. What a great loue is thys, what a great grace, the eternal Sonne of God descendeth and taketh vpon hym selfe our nature: that we being made newe by his grace, might ascend, taking after a sort the diuine nature. He descended that we creping on ỹ groūd might be thorough him transferred and lift vp to his glory. The Lord of al things taketh vpon him the shape of a seruaūt, tomake vs which are by nature seruaunts, & oppressed with most greuous bondage, the sonnes of God. He taketh vpō him selfe our weakenes to strengthē vs with his spirite. He is made man to transforme vs by his grace in a manner into Gods. He hath communicated with vs in flesh and bloude being made partaker of the same, that also the children, namely we, might haue euerlasting fellowship with him. In fine, he would
Hebr. 3. be made like to hys brethren in al thyngs, that

we

we myghte see that we haue a mercifull and
faythfull high prieste to doe all those thinges
which we haue to do with God, which maketh
satisfaction by his bloude for all our sinnes. He
hath taken vpon hym selfe all that is ours, to
participate vnto vs what so euer he him selfe
is and hath. And thys is it which he sayeth to
Magdalene, I ascende to my Father and your
father, my God and your God. See what a
loue the father hath geuē vs, both to be named
and to be the Sonnes of God. For the which i. Iohn. iii
cause he is not ashamed to cal vs brethren, say-
ing, Go to my brethren, &c. For his spirite bea-
reth witnes to our spirit that we are the sōnes
of God. For we haue not receaued a spirite of
bondage to be affeard, but the spirite of Adop- Roma. viii.
tion, by the which we crye Abba Father. God
therefore is our Father and our God, and we
are hys children, with whom he hath made a
new couenaunte, and confyrmed it by the bloud
of hys Sonne, that we might now haue fel-
lowship & mutuall perticipacion with the fa-
ther & hys sōne Iesus Christ. These benefites
so great and most ample are geuen vnto vs of
God, but they are receaued of vs only by faith ii. Cor. iii.
(which selfe fayth is also the gifte of God) and i. Cor. xiii.
are felt inwardly in spirite. For as yet we doe
not beholde the glorye of the Lorde with open
face (for partlye we knowe and perceaue by a
glasse in a riddell) and it hath not yet appeared
what we shall be, which is done to our profit,
ỳ the father should not make vs fully perfecte
whilest we liue in this flesshe, but doth geue

vs the knowledge and fruition of him selfe by certain degrees, that we might learne to think humblye of oure selues, & to walke before oure heauenly father in the feare of God, and to depend al wholly vpō him, we are therfore made safe, but yet in hope, whiche hope is not now we sene fullye otherwise it shoulde be no hope (for how can a man hope for the same thing that he seeth?) Therefore we wayte for ỹ by pacience which we see not but onely beleue & hope for. Let vs be exercised in the meane time vnder ỹ crosse, & so shal we continually be made perfect by his spirit being hated & oppressed in ỹ world that we may the soner aspire vnto our father & be very desirous to come to our heauenly cōtrey. We are straūgers in this world, we haue here no abiding citie, but we looke for one to come, wayting for that blessed hope & appearig of the glory of the great God, & our sauior Jesus Christ. And we knowe that whē he appeareth, we shal be like vnto him, bycause we shal see him as he is and we al representing the glorye of the lord in a glasse & vncouered face, are transformed into the same Image, frō glory to glorye, as it were by the spirite of the Lorde. This is signified & shewed before, as it were in a certayn figure, in that Christ openeth him selfe after his resurrection by litle & litle, & ia surely by certain degrees, as we see in the women, in the trauellers of Emaus, & in the disciples. Sometime he appeareth in the forme of a straūger & holdeth their eyes that thei knew him not, sometime he talketh with Marye in

Roma. viii.

Heb 13.
Titus. ii.

i. Iohn. iii
ii. Cor. iii.

forme of a gardener, sometime he sendeth hys Aungell vnto them, sometime he offreth hym selfe to be sene and handled openly, & sometyme he forbiddeth them to handle him, & sometime he appeareth at Jerusalem, & sometime in Galile, till he openly ascended into heauen al doubt set aside, they loking vpon him, & sent his spirite fully vnto them from aboue. So God oftentunes deferreth and will not be sene by and by, and being called vpon sendeth not succoure straycht waye, that our hartes mighte be kindled more & more & our fayth shine forth more bryghte. Who vnderstandeth not that Mary Magdalene was pulled away frō Christ with an euil wil whē as he sent her to the Apostels. For vndoubtedly shee wouldehaue gladlier abiden longer with Christ, & satiated her minde with the contemplacion & fruition of him: But it was more necessary to serue her neyghbor, that that ioye, and so wonderfull comfort shuld also be brought to the Apostles. Whereby we learne that we can not fully haue the commoditie of the contemplacion of the Godhead whilst we liue here, but we had neede to serue oure neighbour by charitie. Paule acknowledging thys writeth vnto the Philippians after thys sorte. What to chose I knowe not, for I am constrayned of these two thinges, I desire to be loosed, and to be with Christ, which is much and farre better. Neuertheless to abide in the flesh is more nedefull for you. Phillip. i.

And the woman entred into the sepulchre & found not the body of ỹ Lord Jesus: And it happened as thei wer amased therat, behold two mẽ stode by thẽ in shining garments: And as they were affrayed, & bowed downe theyr faces to the earth, thei said vnto them: why seeke ye the liuyng among the dead: He is not here, but is risen. Remember howe he spake vnto you, wen he was yet in Galile saying, That the sõne of mã must be deliuered into the hands of sinneful men, & be crucified, & the thirde daye rise agayn. And they remembred his words & returned frõ the sepulchre, & tolde al these thinges to the eleuen & to al the rest. And as they wer going to tel it to the disciples, beholde Jesus met thẽ, saying Al hayle. And they came & held him by the fete and worshipped him. Then sayed Jesus vnto thẽ, be not affeard: Go tell my brethren, that they go into Galile & there they shall see me. And it was Mary Magdalene, & Joanna & others that were with them whiche tolde the Apostles these things. And their words semed vnto them fained

thinges

things, neither beleued they them.

DIuerse wayes doth Christe (as I haue sayd before) declare that he is risen from death in deede, but yet to those, oute of whose hartes the feare of the crosse had not altogether shakē of Christ, & which sought hym with a feruent fayth. Charitie is diligent & neuer ceasseth, they go often to one place & looke againe being desirous to serue Christ: Whose feruentnes doth put to shame our sluggishnes. They seke one absent, being very desirous of hym, we eyther disdayne Christ being presente in the poore, or els we thinke scorne to bestowe a litle of our money vpon thē. They spare no labour nor coste, we are so addicted to thinges that we can let thē go empty away. The Lord therefore doth not frustrate the desire of these godly womē, but meteth thē, saluteth thē frendly, & offreth him selfe to be felte of thē, finallye he comforteth them. All these things are done, that their weake faith might be strengthened. Let vs not doubt therefore at all, but that the Lord wil be with vs and comfort vs, whē we are in afflictions and temptacions. So that we seke the lord and cease not till we fynde hym.

And behold two of them went the same day to a castle called Emaus whiche was about threscore furlongs distant frō Jerusalē. And thei talked betwene thē of al these things ỹ had happened

And it came to passe as thei were in talking and reasoning together: Jesus also him selfe drewe nere & went with them, but theyr eyes were holden that they knew him not. And he said vnto thē, what manner of talke is thys whiche ye haue together as ye walke, and be so sad? And one of them aunswered whose name was Cleophas, and sayd vnto him. Arte thou only a straunger in Jerusalem and knowest not the things that are happened there in these dayes? To whom he answered, what thinges? And they sayd vnto him, of Jesus of Nazareth, whiche was a Prophete, mighty in dede and word before god and al the people: And how the high priests and our rulers deliuered him to be condemned to death and haue crucifyed hym. But we hoped that it had bene he whiche shoulde redeme Israell: And nowe as touching al these thynges, this is the thyrde day since these thyngs are done: yea and certayne women also of our company amased vs, which came to the sepulchre before daye lyghte, & finding

not

not hys body, came and sayed, that they had seene a vision of Aungels, which sayed that he is on lyue. And some of them whiche were with vs went vnto the sepulchre, and founde it euen so, as the women had saide, but him they saw not.

THe same daye, namely in the which the Lord had risen, two of these seuenty disciples whom the Lorde whē he was yet liuing had chosen, wente forth: It appeareth that these disciples woulde haue fled for feare, namelye of the persecution, which they supposed to be at hande. This history also teacheth that it was true which Christ promised, namely that he would be presente euen there where as but twoe were gathered togethers in his name. God is alwayes present with his, yea & then when they think least, he putteth them in memorye of him selfe, telleth them what counsel is best to take, & manifesteth him selfe vnto them. Moreouer he speaketh outwardlye by his word, by his sacramēts, and finally by all his creatures, to stirre vp and prouoke vs to praise him. God therfore is alwayse and euery where presēt with vs an arbiter & a beholder not onely of all our woorkes, but also of our thoughtes. This teacheth vs to liue honestly with feare and great reuerēce before him. For if we be ashamed to commite vile thinges whē men behold vs, how much more ought we to be ashamed to committe any such thing in Gods Luke.10.

sighte

syghte? The presence therefore of god doeth euerye where admonishe vs to abstaine from sinnes: we hoped (saye they) that it had beene he which shoulde haue redemed Israell. By these wordes maye be gathered, that there was then a solempne and famous opinyon amonge the Iewes, as touchynge Messias the king, which should redeame them and renewe theyr kingdome. For such a one had they promised thē, euerì where both in the law & the prophetes: But they applied al that to a certein tēporal kingdome & carnall setting at liberty: although our Iewes nowe a dayes deny that there was a Messias promised, whē as ueuer theless the Scribes aunswearedthe wyse menne whyche soughte Christe, that he shoulde be borne in Bethelem, and that by the prophecy of Michea. Their fayth is weake & feable, but not altogether extinguished, they talked of Iesus, they desyred hym feruentlye. Christ therfore ioyneth hym selfe with them, & fyrst dissēbleth, neyther openeth he hym selfe by & by vnto sthē, to makethē cōfes with their owne mouth their weakenes: And then at the last he declareth vnto them the scriptures, and nourisheth and kindleth that little sparke of fyre which was so depely hiddē in them, which they also themselues confesse, sayinge, did not our hartes burne within vs while he talked with vs. The word must be added vnto those which are yet in doubte of their faythe, accordynge to the example of Christe, by the whych

word

worde fayth is encreased like as fire is when wod is put vnto it. But there muste firste be a fayth, thoughe it be neuer so small, otherwise it is done in vaine, to put wod to the fire, that is, it is to no purpose to preache the worde of God to an infidele. And where as the faythfull do willingly heare the worde of God, it can not be chosen, but that the mynde shalbe illustrate and kindled by the spirite of God.

☞ And he sayed vnto them O fooles & slowe of harte to beleue all that the prophets haue spoken: Oughte not Christ to haue suffered these things, and to enter into his glory? And he began at Moyses and all the prophetes & enterpreted vnto them in al the scriptures which wer writ ten of him, and they drew nye vnto the castle which thei went vnto, and he made as thoughe he would haue gone farther. And they constrayned hym sayinge, abyde wyth vs for it draweth toward nyght, and the day is farre spent. And he went in to ta rye with them. And it came to passe as he sat wyth them, he tooke bread and blessed, & brake & gaue to them: and

and their eyes wer opened, and they knewe him, and he vanished out of their sighte. And they saide betwene them selues, did not our harts burn within vs, while he talked wyth vs by the way and opened vnto vs the scriptures? and their rose vp the same howre, & returned back again to Ierusalem, and found the eleuen gathered to gether, and them that were with them, which said The Lord is risen in deede and hath appeared to Symon: And they tolde what thinges were done in the way, and how he was knowen by the breaking of the bread.

Christe nourisheth their faith, althogh it be but weake, but first he rebuketh them, to make them more attentiue: he shaketh awaye the drowsines and forgetfulnesse of the flesh, that they mighte geue attentiue hede to those things which the scriptures witnesse of him and draweth forth the spirite which speaketh in the scriptures. But the places which Christe brought out of the lawe and Prophetes, are not here lefte oute without the prouidence of God (although they be here and there mencioned afterwarde by the Apostles) to

to make vs more diligently to search thē, whē as we heare, that the scriptures beare witnes of Christ. For so sayth Iohn in the v. Chapiter. Search the scriptur, for in thē you think ye haue eternall life, and they are they whiche testifye of me. Yf ye had beleued Moyses, ye woulde haue beleued me also, for he wrote of me. He therefore which will confyrme the weake ones in faythe, and comforte them whiche be heauye and faynte harted muste bringe the holye scriptures, for the woorde of God is the meate & lyfe of the soule. And the scriptures doe testifye two thinges of Christe, fyrst how he was humbled, & throwne downe for vs and what he also suffered for our sakes: Secondlye what greate glory he was exalted vnto after his passiō: that we might also learn & stedfastly beleue þ Christe suffered for vs to make satisfaction for our sinnes. And then that he rose again for our iustificatiō, that we might beleue Christ to be our righteousnes, and that our life is restored vnto vs by Christe, when as we hope we shal arise again to eternal life. But we must take hede in þ meane time which waye we may come to this life, namely by the crosse and denial of our selfe. For it is not lawful for vs to go by any other way to the inheritaunce of the heauenlye glorye, then that waye which the onely begotten sonne of God wente. And it behoued Christe to suffer and so for to enter into his glory: he that doth not diligently weigh this, is a foole & slow of harte, and let him desire of god to open his mynd in the holye

ly scriptures: This is also to be noted, that repentance and forgeuenes must be preached onely in the name of Christ: but he meaneth by repentaunce and forgeuenes of sins the Gospell. For the partes of the gospell are repentance & forgeuenes of sinnes. For saluation gotten by Christ hath many names, and sometimes it is called but by one of the names, and that by the figure where one part is put for the whole, as maye appeare by the actes of the Apostles. He whych doth not acknowledge him selfe to be a synner, can not be able to receaue forgeuenes, neyther can he be desyrous of saluation by Christ. But he which feeleth and aknowledgeth his disease, he I say runneth gredelye to Christ the Phisition of the soules, & there doth vncouer and laye forth his disease. True faith reioyseth to communicate vnto other suche thynges as it hath receaued, and therfore they returne streightway to tel the other their newtoyes.

Synechdoche.

Whilest they spake these things (and it was the same day at nighte which was the first day of the Sabaoths, & the dores wer shut, where the disciples were assēbled together for feare of the iewes) came Iesus, & stode in the middest of them, and sayed vnto them. Peace be vnto you: And they were abashed and affearde.

and

and supposed that they had sene a spi
rite, and he sayd vnto them: why are
ye troubled, and why do thoughtes
arise in your hartes: And agayne he
sayd vnto them: peace be vnto you:
and when he had thus spoken, he
shewed vnto them hys handes and Luke saleth his handes and feete.
hys syde, and therwythall sayed, be-
hold my handes and my fete, that it
is euen I my selfe, handle me and
see, for a spyryte hath not flesshe
and bones, as ye see me haue. Then
were the dysciples gladde, when
they saw the Lorde, and whyle they
yet beleued not for ioye and wonde-
red, he sayd vnto them, haue ye here
anye meate? (For he appeared vnto
the eleuen as they satte at meate, &
cast in their teeth their vnbelief, and
hardnes of harte, because they bele-
ued not them whyche had seene that
he was risen agayn) And they offred
him a pyece of broyled fysshe, and a
piece of an honye combe, & he tooke
it, and did eate it in theyr syghtes.

WE see againe how Christ according to his
promyse is present with his which are as-
sembled & gathered together in hys name

For

For feare causeth them not to be the lesse beloued of Christe. And euen in the faythfull there is a feare & dread, but they which are stronger in spirite ought to erect those vp. For that is it which Christ sayth, ye shall haue oppression in the world, but in me peace. There shalbe alwayes men therefore which shal persecute the iust, so that the flesh which is in them shal neuer be without dread & complaint. But yet the godly persist in ỹ will of God, til it be the lords pleasure to delyuer them, how so euer the flesh in the meane tyme do struggle and complaine. But what nede had ỹ glorified body of meate? He eateth not to refresh his body, and he vseth not this corporall meate for necessitye, but to declare vnto his the veritie of humayn nature in him: He eateth not therfore for him selfe but for his Apostles. So let vs also doe those thinges which serue for ỹ edifieng of our neighbors, although there be no necessitye for vs to do them. For we oughte to lyue and ferue not our selues but our neighbours.

❧ But Thomas one of the twelue, which is called Didimus was not with them, when Iesus came, The other disciples therfore said vnto hi, we haue seue the Lorde, but he said, excepte I se in his hands the printe of the nailes, and put my finger into the printe of the nailes, & thruste my

And after eyghte dayes agayne hys Disciples wer within, and Thomas with them, then came Jesus when the dores were shutte, and stoode in the middest and sayd, peace be vnto you. After that he sayd vnto Thomas, bring thy finger hither and see my hands & reache hither thy hande and thrust it into my side, and be not faithlesse but beleuing. Thomas answered and sayd vntō him, my Lord and my God. Jesus sayd vnto him: Thomas bycause thou hast sene mē, thou hast beleued, blessed are they ỳ haue not sene and yet haue beleued: And many other thinges did Jesus in the sight of hys Disciples whiche ar not writtē in this boke. But these things are writtē ỳ ye might beleue ỳ Jesus is the Sonne of God & that in beleuing ye mighte haue life thorough hys name.

IN that John saith that Thomas was not wthē, & Luke mencioneth of eleuen, this may be holpē by the figure of Synechdoche. For although Thomas was not presente with thē bodily, yet his minde was with thē, neither was he seperated frō thē as Judas was. so that he was of the number of the eleuen, vnto the whiche Luke had a respecte. John the

Euangelist testifieth that the doores wer shut and that Jesus entred in when the doores wer shut: Neyther for al thys doth this absurditie and impossibilitie follow, which some do gather by this place, namely that the bodye of Christe did penetrate the substãce of the woode, or was together with the woode in one and the selfe place. For the glorified bodye can by no other reason entre. The Sonne entreth through the glasse, and a voyce thorough a doore, and yet it followeth not that two bodyes are both in one place. This is not done rashely and without Gods prouidence, namely that Thomas who was very hard of beliefe was not w the reast of the Apostles when he appeared, and that he obstinately gainesayth his fellowes which told him they had sene the Lorde. For Christ vsed ỹ incredulitie of Thomas to suppoꝛt our faith withal, that ỹ veritie of his resurrectiõ might the moꝛe manifestly be knowẽ. And the weake fayth of Thomas beareth stronger witnes of hys resurrection, then doth the easye & quicke beliefe of Magdalene. So the Lorde knoweth how to vse our naughtinesse to hys glorye and our saluation. Fayth is the gifte of God. & no man can beleue, except it be geuen hym of god. Here may therfore be gathered three sortes of men out of this present historie: Judas, Peter and Thomas. Judas is a treacherer and a runnegate, which betrayeth an innocente. Peter denyeth and sweareth. Thomas doubteth and obstinately gaynesayeth. Here we learne

first

firste that there is a greate difference and certayne degrees in sinnes. No man surely liueth without fault, & all we are sinners, but one sinneth more heynously then an other. We muste take hede therefore, that we may dye daily vnto sinnes, and that we may be regenerated into new men, and if it so be that we can not beware of all sinnes, yet let vs take hede, frō the worst sinnes. If we be sorye and weepe with Peter, God wil looke backe vpon vs and be merciful vnto vs. If we doubt and wauer in fayth, Let vs not forsake the church: Let vs not cut a sunder the vnitie, neyther let vs seperate our selues frō our brethren, and the Lord wil appeare vnto vs, as he dyd vnto Thomas, and will strengthen our weakenes. But let vs beware of couetousnesse, misbeliefe and treason, that we most vilely perishe not with Judas. The weakenesse and doubting of Peter and Thomas profited very much for this cause, that we might learne to acknowledge our weakenes & the power of God. Consider brethren (sayeth Paule) your vocation, that there be not many wise as concerning the fleshe called, nor many mighty or borne of a noble kinred, but god hath chosen the folishe things to the world, to put to shame the wyse, &c. That no flesh should boast before hym, & that it might not seeme to be our power but Gods power, that we shoulde not boaste that men were chaunged by oure owne learning, or by our own wisdome & power, but ẏ we might acknowledge the same to be ẏ mere benefite of God & the operatiō of Gods spirite

1. Cor. 1.

Moreouer from hence may argumēts be take for the confyrmation of our Chriſtian fayth. If any man woulde doubt of the Chriſtian fayth or woulde affyrme it to be but a deceite & a colluſion, as dyd Porphyrius and Symmachus moſt wicked blaſphemers of Chriſtian Religion. For if the doctrine of Chriſt had bene but a guyle, then Judas would neuer haue repented him of his betraying, he woulde nothing haue bene aſhamed to haue returned to the reaſte of the Apoſtles, he had nothing neded to haue reſtored the money and to ſaye, I haue ſinned againſt Innocente bloude. For thieues & ſuche as be wicked although they fall out ſomtimes among them ſelues, yet are they ſone agreed agayne, and they renewe theyr frendſhip. But Judas dareth not retourne agayne to the Apoſtles, but being in deſpayre hāgeth him ſelfe, And what nede had Peter to haue wept ſo bitterly, neyther would he alſo haue retourned to the Apoſtles if his conſcience had accuſed hym of any guile: But he was deſirous of the truth and a louer of rightcouſneſſe: and Thomas followed that which is iuſt, good and righte, how ſo euer he wauered. In that Peter therfore is vexed, in that Thomas ſeketh & earneſtlye requireth greater tokens, it is a moſt ſtronge argument that the doctrine and religiō of Chriſt is true and cleaueth to the truth & not to coullours or guile. The truth which thei ſee & find in Chriſt, draweth them to labourc ſo diligently, to come into his fauour againe. The nature & condition of a glorified bodye ſuffreth not to

be

be touched or to be felte, but the Sauiour and louer of soules succoureth suche as are weake in fayth. He offreth him selfe therfore to be hādled and felte of them, to confyrme in them the fayth of his resurrection. Thomas is not vtterly vnfaythful, but onely doubteth of the resurrection. Christ therfore sheweth vnto them the pryntes and skarres of his woundes, that thei might see it was the same body which was crucified on the crosse, and to declare vnto thē that he was truly risē frō ỹ dead to a new life, and that with the same bodye. As though he would say, beholde and knowe that euen I, I say, which suffered and was crucified for you, am truly risen againe frō ỹ dead, that ye might beleue also that your bodies shal arise agayne. This doth Paule vrge when he saith: If thou shalt confesse the Lorde Jesus with thy mouth and shalt beleue in thy harte, that God raysed hī vp frō the dead, thē shalt thou be saued. And Rom. x.
P
againe if the spirit which hath raised vp Jesus from the dead, do dwell in you, then he which hath raised Christ frō the dead wil quickē also your mortall bodies thorough his spirite inhabiting in you. Let vs learne also of our head, to receaue, norish, & pacientlỹ to beare with the weake ones in fayth. My lord & my god. This is the confession of a perfecte & true fayth. As though he would say, Now I know that ỹ art god in dede, whē as ỹ hast risen agayne frō the dead, ỹ at the last oughtest to be my God, forgeue me my incredulitie, &c. Blessed are they which haue not sene & yet beleue, namely ỹ doe

not see me corporally presēt. As though he wold say: I wil not alwaies offer my self to be hādled of euery body, I wil take away this carnal presence, I muste be handled & touched by fayth. Blessed therfore are they which although they see not my body to haue risē agayne, as ỳ doest, & which doe not handle it but yet beleue in the meane time that I am verely risē. For Christ speaketh of the present occasiō & continueth his argument of his resurrection, otherwise what so euer a mā saw not & beleued should be faith. This I speake bycause of those which wreste the wordes of Christ to the sacrament of the holy supper, & will proue by these wordes ỳ theyr fayth is better whiche beleue that the bodye of Christ is in the bread, thē theirs is which saye that the bread is but a signe of the body. They marke not that Christ speaketh not here of the holy supper, but to fortifie the faith of the resurrection. He that beleueth that Christ was crucified & that he also arose againe, this man is blessed, although he see it not with his corporal eyes as Thomas dyd. Otherwise there should be two wayes to saluatiō. One to beleue that Christ suffred for vs & rose agayne, & an other to beleue that the body of Christ is in the bread But there is none whiche vnderstandeth not how great an absurditie this is & not agreable to fayth. Here is also to be noted that in these wordes, bicause ỳ hast sene me thou also beleuest, this word beleue is here takē not properly but improperly. For that which a mā seeth, the same he beleueth not. For Paule saith that fayth is the substance & certeinty of an inuisible

Heb. 11.

thing

thing. Fayth therefore is here take̅ for experience, & to beleue, For to try. And many other signes did Iesus, &c. As though Iohn would saye, I haue diligently set forth and writte̅ the actes of Christ, although not al: for who cā do that? Neuertheless those thinges whiche are writte̅ are sufficient for oure saluation, namely such thinges as pertaine to the Godhed & humaine nature of Christ, to his doctrine & miracles, & finally what so euer pertayneth to the true fayth, whereby we are saued, and also to obtaine euerlasting life. He which beleueth not these things which are left, neither woulde he beleue other things if they shoulde be written. These things therfore suffice the beleuers neither seeke they for any more thinges. For the which cause suche thinges as the Euangeliste testifieth to be writte̅ for our saluatiō must bee red and marked of vs with greate reuerence & earnest studye: Let vs daye & night be conuersaunt in these things & meditating of the̅, that our fayth may be supported, that our hope may be established, charitie may be kindled, pacie̅ce exercised obedience, modestie, & all other good spirituall giftes aduaunced. But they be fooles yea and vngodly, whiche go about to proue by these wordes, that it is lawful for these Popes to deuise and imagen certayne other thynges of their owne heade, to fill vp the place of such thinges as are here lefte oute. For Iohn the Euaungeliste hath in briefe comprehended the wholesome of Christian Religion, namelye that Christe is the true Sonne of GOD

which for our saluatiō came downe from heauen, and was dead and rose agayne, and prepared for vs eternall life: what can they adde to these thynges?

¶ Afterward did Jesus shewe him selfe againe at the sea of Tiberias, and on this wise shewed he him selfe. There were together Simō Peter, & Thomas whiche is called Didimus and Nathanaell of Cana in Galile, and the sonnes of Zebedei & two others of hys Disciples. Simon Peter sayd vnto them, I goe on fishyng: They sayd vnto him, we will also go with thee. They went forth & entred immediatly into a ship, and that nyght they caught nothing. But when the morning was nowe come, Jesus stoode on the shore, neuertheless the Disciples knew not that it was Jesus. Jesus sayd vnto them, Childrē haue ye any meate? They aunswered him, no. And he sayd vnto them, cast out the nette on the right side of the ship and ye shal finde. They cast out therfore, and anon they were not able to drawe it for the multitude of fishes. Then sayd that Disciple whō

Jesus

Jesus loued vnto Peter, It is the Lorde: when Symon Peter heard ỹ it was the lord, he girded his coate vnto him, for he was naked, & sprāg into ỹ sea. The other disciples came by ship, for they wer not far frō lād, but as it wer two hundred cubites, and they drew the net with fishes. Assone then as they were come to land, they saw hote coales and fyshe layd theron, and breade: Jesus sayde vnto them, bring of the fishes which ye haue now caughte. Simon Peter went vp and drewe the net to lande ful of great fyshes an hundred fiftye and three: And for all there were so many, yet brake not the net. Jesus sayd vnto them, come and dine. And none of the disciples durst aske hym to say, who art thou? For they knew that it was the lord. Jesus thē came and tooke the bread and gaue them, and fyshe lykewyse. Thys is nowe the thyrde tyme that Jesus shewed hym selfe to his dysciples, after that he was risen agayn from the deade.

The nyer the Lord draweth to his ascention, the more he prepareth the mindes of his disciples

ciples to the office which they should haue to doe, establishing first the thee certenty of hys resurrection: he had called thē vnto him before from fishing, that they mighte also catche men by the preaching of the word: He putteth thē againe in remembraunce of thinges doone before, and stirreth them vp by a newe myracle, to remembre to what an office they were appoynted, and what fruite they shoulde bringe therby, and that not by their owne power, but by the powre of God: For they had taken nothinge before Christe appeared vnto them. All our labour is in vaine, where as the operation of the holy Ghost and powre of Gods word is not annexed: And what soeuerwe shall take, what fruicte so euer shall come of our preachinge, that all whole oughte to be ascribed to the benefite of the Lorde: Let vs acknowledge that the Lorde was with vs and gaue the succes. Let vs bring fish, that is men being caught by the net of the Gospel, out of the tempestious sea, & that not to our selues but vnto the Lord. In the meane time is shadowed the multitude of the gentiles which should be drawen vnto Christ by the Apostles: And this is a very trim similitude of the net to the church, as Christ teacheth in the xiii. of Mathew.

❧ Then when they had dyned, Jesus sayed vnto Symon Peter, Simon louest thou mee more then these?

De

He sayed vnto him, yea Lorde, thou knowest that I loue thee, he sayed vnto him, fede my lambes: And he sayed vnto him agayn, Simon Ioanna, Louest thou me? He sayd vnto him: yea Lord thou knowst that I loue thee: He sayd vnto him: Fede my shepe: And he sayd vnto him the thyrd time. Symon Ioanna, louest thou me? Peter was sory because he sayd vnto him the third time, louest thou me. And he sayd vnto hī. Thou knowest all thinges, thou knowest that I loue thee: Iesus sayed vnto him, fede my shepe.

HEre is opened in Peter the bosom of gods mercy to sinners, who when he had fallen heynously, is for al that fully restored again by the Lord, so far is Christ frō reiectyng of him, that he cōmitteh him to fede his lambs Let no man therefore dispayre but gette him to Christe the pledge of grace: A treble confession is opposed to a treble denial. And therwithal is prescribed in a figure a certaine order for the pastors of the Churche of Christe, which they must followe, namely for the loue of Christe to fede his shepe. Peter is consecrated of new by the grace of Christ to ꝯ office of an Apostle, frō ꝯ which he worthely fel in denying through his

own

own folly, that grace might exceade where sin had abounded. Christ requireth charitye of his
Rom. 5. ministers, which charitye is thend and marke
1. Tim. 1. of al lawes & precepts. Out of the loue of God springeth the loue to our neighbor. That harte which will preach Christe vnto others oughte to burn in loue. For if the fire of charity do not burne within, all other thinges which he shall speake and do wilbe but cold and slēder. They ought to haue a certeyn zeale to aduaunce the glorye of God, and the health of theyr neighbors, which when as the most parte of the ministers want, it is no meruel though they profyte so little. For when charity waxeth colde, then must nedes a heape of all wickednes folow. Hereof cometh so great idlenes, negligēce and sluggishnes, this is the cause whye the lawes of maiestrates are so little esteemed, thys is the cause also that so manye wicked deedes
Osey. 4. spread abrode, and bloude toucheth bloude, bi-
Esay 58. cause (as the prophet saith) they be hypocrites. I will not saye wolues, which doe possesse the rome of pastours, and when as they oughte to thunder with a moste loude voyce against the vices of princes, maiestrats, and of the people,
Esay. 56. they are dombe dogges, seking their own and not those thinges whiche belonge to Jesus Christ. And certeine prynces adioyn vnto thē selues suche teachers, namely those princes whose eares itch, turning them away from the
2. Tim. 4. truth and harkening vnto fables they adioyne vnto them such doctours namely as will flatter their affectiōs, and they suffer them gentlye

lye and learnedly to talke & reason of the gos=
pell, so longe as they touche not the sore & boile
wherof they are sick. They wynck therfore at
certaine most vile thinges which are cōmitted
of those princes, neyther dare they rebuke thē
accordynge to theyr Apostolicall authority and
christian liberty e. How many is there now of
dayes of those which preach the gospel in prin
ces courts, ether to those which haue the chief
gouernment of thinges, that will exalte theyr Esay. 1.
voyce like a trōpet, and say with the prophet:
The princes ar fellowes of thieues, traytors,
vnfaythful contemners of the glory of god, of
true religion and of Common iustice: They
game, they goe a whorynge, they set all their
mynde to fill the belye, and the meane time all
Justice decayeth. The turk possesseth the lāds
of Christian religion, whilst they be at variāce
one with an other like a frogge and a mouse,
and whilest they cocker their filthy appetites:
Rioting and pride with all kinde of concupis=
cence, do not only reygn in city and court, but
also there be very few which set them selues a Ieremy. 1
brasen wal agaynst them and mend agayne the Ezechiel 22
breach of the hedge: Let these men remember
what loue they beare to Chryst and also consi=
der how great a treasor is committed to their
keaping, namely a flock gotten by the bloud of
Christ. Let them diligentlye weigh with what Math. 24.
punishment the Lord wyl punysh the vnfaith
full ministers when he retourneth to take ac
compt: he wil cut him in twayne (saith Christ)
and put his parte with hipocrites

Uerely

Uerely verely I say vnto the: whē thou wast young, thou girdest thy self & didest walke whither thou wouldest, but when thou art olde, thou shalt stretche forth thi hādes, & an other shal gird the & lead thee whither thou wouldst not. And this he spake signifying by what death he should glorifye God, & when he had spoken this, he sayd vnto hī, folow me: Peter turned about, & saw that disciple, whō Iesus loued, following, who also leaned on his brest at supper & had said: lord which is he ẏ betrayeth thee: when Peter therfore saw him, he said to Iesus, lord what shal this man do? Iesus said vnto him: If I wil haue him tary til I come, what is that to thee? Folow thou me. Then went this saieng abrode amōg the brethern that ẏ disciple shuld not dy, yet Iesus said not to hī, he shal not die, but if I wil ẏ hè tary til I cōe, what is ẏ to thee? The disciple is he which beareth witnes to these things, & wrote these things, & we know ẏ his witnes is tru. Ther ar also many other things which Iesus did the which if they should be writtē euery one I suppose the world could not conteyne the bokes that should be written.

That which is spoken by christ to Peter, let vs thinke the same to be spoken vnto vs al,

namely ẏ we should follow christ vnseperably, & cleaue vnto him keepinge our selues sake frō straunge things. Let euery man be vigilant in his owṅ office, and not curiously searche and enquire out other mens sayings and doyngs. And let not affection be of more force with vs, thē the gouernmēt of god. Let Gods wil be the rule of our life, wherof to aske a reason of God is moste wicked. And althoughe these thinges are spoken vnto all men, yet chiefly they pertayn to the ministers the word, that they shuld earnestly follow Christ wout any tarying setting al other thigs apart, beig redy for his glory not ōly to lose their goods but also their life. The seruāt is not greater thē his lord, & there can be no greater glory then to suffer death for Christs sake.

And the elenē disciples departed to Galiley to a mountaine, where Jesus had appointed thē. And when thei saw him, they worshipped him, but some of them doubted, whose vnbelief after he had reboked he saide. These are the woordes which J spake vnto you, while J was yet w̄ you that al things must nedes be fulfylled, whiche were written of me in the law of Moyses, & in the prophetes, & in the psalmes. Then opened he their mind, ẏ thei might vnderstād the scriptures, & he saied vnto them: Thus is it written & thus it behoued Christ to suffer & to rise again frō the ded the iii. day

and that repentance and remissiō of synnes shoulde be preached, in his name amōg al natiōs, begīning first at Jerusalem. And ye are witnesses of these thinges: and behold I sende the promise of my father vpon you: But tary ye in the city of Jerusalē, vntill ye be endewed with powre from aboue.

Math.26. Zach.13. The shepherd being strikē, the shepe were scattered as saith ẏ prophet but afttr ẏ I am risen againe (saith Christ) I wil goe before you into Galile: & the angel rehersynge these words sayth: Go tel the disciples ẏ the Lorde is risen agayne and will goe before you into Galile. This to be nowe accōplished, the Euāgelist Mathew testifieth we haue declared before what it is to preach repentance & forgeuenes of sins through the name of Christ: And the beginninge was made at Jerusalem first amonge the Jewes, for whose sake Jesus came: yet in the mean time Let vs reioyse that we also are called vnto the same lot, & let vs be thāful, lest we be cut of again, It behoued that Christ should suffer ẏ he might be made a sacrifyce to pacify god for our sins, by the which sacrifice gods iustice myght be satisfyed. It behoued hym to arise againe from the dead to make vs beinge raysed from the death of sinnes, righteous vnto God the father and partakers of the life to come.

Math.26.

Esay.2. Rom.11.

And

And Jesus came & spake vnto hys Disciples, saying, Al power is geuē to me in heauen and in earth. As my father sente me, so sende I you also: & when he had spoken these things, he breathed vpon them, and said vnthem: Receaue the holy ghost, whose sinnes so euer ye shall forgeue, they are forgeuē them, and whose so euer synnes ye shall retayne, they are retayned. Go ye therefore, & teache al nations, baptising them in the name of the Father, and of the Sonne, and of the holy Ghost, teaching them to obserue all thinges what so euer I haue commaunded you. And behold I am with you alwayes euen to the end of the world. Goe ye into al the world, and Preache the Gospell to all creatures: He that beleueth and is baptised shal be saued, but he that beleueth not shal be dāpned. Moreouer these are the signes ỹ shal followe them which shal beleue, In my name they shall cast out deuils, they shall speake with newe tonges, they shall driue away serpentes, & if they drinke any deadly drinke, it shall not

hurt them. They shal lay their hands on the sicke, and they shal recouer.

After Christ had manifestly proued to his Disciples hys Resurrection, he sheweth thē what great glory he shall be exalted vnto, ỹ they also might abide vnder the crosse, knowing that eternal glory is prepared for thē with Christ. He sayth that all power is geuen him as well of heauē as of earth, to make vs to vnderstand how great a lord we haue, in whose hands all things are put. And no man hath in his hands the dominion ouer all thinges, but he must nedes be god also. For god geueth not his glory to an other, as witnesseth Esay. Let vs not therefore be afeard, if vile men threatē vs, and conspyre agaynste vs. But let vs flye vnto the Lord, vnder whose tuition we shal be safe. And although there be some which do say, we wil not haue him to reigne ouer vs, & let vs caste away theyr bondes from our neckes, nether will yet acknowledge such and so great a Sauiour and king, but go aboute to cut of his kingdome, such rebelles neuertheles shall be subdued vnder his gouernment wil they or nil they, & be made his fotestole. Whom the King of Kinges and Lorde of Lordes shal bruse with an yron rod, & shall breake them in pieces lyke a potters vessel, & shal reigne ouer thē for euer. Hitherto (sayeth he) haue I serued you with most humilitie, being put to reproches & al kind of euils, now is the time present wherin the father wil glorifie me with the same glory which

Esay. 42.

Luk. xix.

ỹ salm. ii.

Phalme. cx.

Psal. 2.

I

I haue had alwayes without beginning, that
euery knee might bowe vnto me, & the whole
worlde might acknowledge me to be their Sa- Iohn. xvii.
uiour, by whom the way to god is made open. Philip.ii.
I haue elected you witnesses of this thing, and
I sende you into the whole worlde, to declare
this ioy to al men, namely that I descended frō
heauen, & haue ouercome death, & opened the
way to heauen for miserable mortal mē, taking Math.x.
away death and hell. Preach not these thynges
only to the Iewes, as I charged you fyrste,
which was to kepe the fidelitie of my promy-
ses, but go now to all nations, and call them to
be companions of my glory whē ye shal preach
these things through out the worlde, the vngod
ly wil set vpō you by diuerse snares and wiles:
Ye shal be hated of all men for my names sake,
but be ye of a good courage, I haue ouercome Iohn.xvi.
the worlde, and in me also shall ye ouercome all
your enemies, for al power is geuen to me both
in heauen and earth. I will alwayes be presēt
with you and defende you against al inuasions
Although I shall now withdraw from you my
corporall presence which shall be profitable for
you. I will yet be with you to the ende of the
worlde, with my power, with my spirite & with
my grace. This promise is not made only to the
disciples, but to al beleuers, for the apostles li-
ued not to the end of the worlde. This is ỳ grea
test cōfort ỳ cā be in aduersitie, diligently to cō Math.16
sidre the power and kingdome of Christ. Thei
which leane vnto this rocke the gates of hell
shall not preuayle any thing against them. As
my father sent me. We must vnderstād ỳ these
things are spokē by cōparisō & not by equalitie.

As though he would say, My Father sent me to preach & to die for the truth, doe ye so lyke-wise. But this is the differēce betwene Christs death, & his disciples death and ours, In that Christs death is healthfull to ỹ whole world, & pacifieth gods wrath for the sins of the whole world, & so is not his disciples death nor ours. Christ was sent of the father to be ỹ saluatiō & life of the whole world, so were not the apostles sent, but to preache this saluation and life to ỹ world. He geueth thē the holy ghoste, that we might vnderstād ỹ he which wil preach the gospel ẅ a stoute courage hath neede of the holy ghost. For mā cā do nothing of his owen power onles he be endued & holpē by the power frō aboue. And he sendeth his ministers, not to gape for riches, to make marchaundise, to seeke for gaine, to hunte for glorye, to swel in pride, & to burne in filthie lustes but to preach saluatiō vnto mē, The father sent not his sonne after that sort, neither studied Christ for such matters.

Phillip.ii. He sent him to preach the truth, to teache the knowledge & trus worshipping of God, & that he taking vpō him ỹ forme of a seruaunt, might serue al mē, & might be obediēt to the father euē to the death of the crosse, to take vpō him selfe the hatred & reproches of al mē, & in the middest of these to do good to al mē, & to saue al mē. Let thē then whiche are chosen to the office of preaching follow Christ in these things, let not thē do their own wil, but his wil ỹ sent thē, Let thē desire of the father the holy ghost to accomplish these things, who worketh & performeth these things in thē; Whose sins ye shal forgeue.

Iohn.6.

Luke.11.

That

That which might be spokē impersonallye, he attributeth to the persō, which is done after the Hebrue manner, who speake not seldome that impersonally whiche longeth to the persō: & againe thei attribute that to the persō which is impersonal. But wheras he saith whose sinnes ye shal forgeue, it is a periphrasis & definition of the gospel, for what is the gospel? This is ꝯ gospel that god the father sent his son to make satisfactiō for the sinnes of mē, & to forgeue thē the same: Why thē he that preacheth remission of sins preacheth the gospel. As though Christ would say, To whō so euer ye shal preach the gospell, & if they receaue it, thē shall their sins be forgeuē thē. For he expresseth the same sentence more plainly in the last of Marke, sayig: Preach the gospell to all creatures, he that beleueth shall be saued, he that beleueth not shall be condempned. He that beleueth namely the gospell preached by you. Remissiō therefore of sins is geuē to the apostles bicause thei preach that wherby sinne is forgeuē, for they preache the gospel, or the same Christ, or grace of God by Christ, wherby sinnes are forgeuē. This is therfore the meaning, whose sinnes ye shal forgeue, that is to whō ye shal preach the remissiō of sins, & they shall beleue the gospell preached by you, vnto thē are their sinnes forgeuen. Let vs diligently therfore note this, that that is attributed to the Apostles, which belongeth only to God. For it cōmeth by the holy ghost, and not by ꝯ preaching or voyce of mā ꝯ the conscience of mā shuld be assured ꝯ god is his father and that his sinnes are forgeuen and the anger

of

of God pacified. But bycause the apostle is the instrumēt by the which god sheweth forth salvatiō vnto men, and a certain part (as I may terme it) wherby God wil haue his grace preached. Christ therefore vouchsaleth thus to speake, & he attributeth ỳ to vs which belōgeth only to him self bicause of the cōiunction & communicating which the mēbers haue wt the godhead. God worketh al in al, he is nothīg which watereth, he is nothing which plāteth, but god which geueth the increase: god doth al things, he moueth the mouth & the tong of ỳ preacher, he draweth & illustrateth the hart of the hearer. It is al one saying therefore to say, whose sins ye shal forgeue, are forgeuē thē, &c, & to say he which beleueth shal be saued. But Markes wordes are more plaine. For to binde & to loose are darcker then to beleue & not to beleue the preachers. Thei are darker to vs I meane, & not to ỳ apostles of Christ. To bind therfore is to preach ỳ gospel, which gospel he ỳ beleueth not, is bound. Contrarilie to lose, is to preache the gospel, which he ỳ beleueth is loosed frō his sinnes. Iohn repeated the wordes of Mathew in the .xvi. Chapt. Baptize thē in the name. &c. It semeth to me that to baptize is takē in al the new testament al most for to bee admitted & accepted that no man should obstinately vrge the letter as do the Anabaptists. Baptize thē, that is, admit thē to Christ, & grafte thē in the name of the father & of the holy ghost, that is, lead thē by water & doctrine into the knowledge, power, & vertue of the father, the sonne & the holye ghost. But we haue entreated of this against the Anabaptistes in an other place, and we wil speake more amply of it afterward: He that beleueth

2. Cor. 11.
2. Cor. 3.

To bynde

To lose

To baptise

leueth Saluation & eternall life consisteth in election, for his hand is not shut or shortened, that he will saue none amongest the Gentiles. For God can poure faith into the hearts of the Gentiles, which they proue and shew forth by workes, as I iudge and that not rashelye of Socrates, Seneca, and many others. Some man will say: why they beleued not. I aunswere if they beleue not they are not saued. The words therefore of Christ ought to bee vnderstanded thus, that they be spoken vnto such as the spo= pell is preached vnto, who are dampned if thei beleue not the gospell preached vnto thē. For Christ sayth, If I had not come & spokē vnto them, they should not haue sinned. This place therfore, he that beleueth not shal be condemp= ned, appertayneth nothing vnto those whiche neuer had the Gospel preached vnto them. For although the outward gospel of Christ be not preached vnto them, yet can god saue them by Christ. For as many as are saued, are saued by Christ, that is by the mercy of God whiche he offred to the world in Christ. For there is none so iuste or so innocent which can stand be= fore ỹ iustice of god. We must al flie therfore to ỹ mercy of god by Christ. And signes shall fol= low ỹ beleuers. This is a promise which muste be vnderstād by Synechdoche. For ỹ Apostles wrought many signes. whē nede required. And it doth not debilitate ỹ promis of christ, bicause ther are no signes wrought now a daies by the preachers of ỹ word. For it was necessary thē ỹ signes should be wrought, to cōfirme the new & vnaccustomed busines preached by ỹ apostles wherby the whole world should be made new.

Rom.ii. A

Iohn.xv.

Actes.v.

And to stirre vp their mindes to receaue the doctrine of the Apostles. But now is the doctrine of Christ & the Apostles sealed w̄ diuerse signes, the whiche signes he that beleueth not, neither wil he beleue if signes should be presētly done. We muste marke the order. Fyrste the ministers of the word are chosē out by Christ. Then thei are instructed with his word & doctrine. Thirdly thei are cōfyrmed by the spirite. Fourthly they are sent to preach the Gospell. Thei which thrust thē selues in by arte or violence, they which are not sent, whiche preache not, or els preach not the Gospell, which seke for theyr owne thinges & not the things whiche be of Jesus Christ, such I saye are not the ministers of Christe, but thieues, robbers and wolues.

Hitherto we haue intreated of the glorious Resurrection of oure Lord, and nowe wil we speake of hys Ascention into heauen.

IEsus led hys Disciples forth to Bethania, and gathered thē together in the same place, and spake vnto them of the Kingdome of God, & cōmaunded them, that they should not depart from Jerusalem but to wayte for the promise of the Father,

ther, wherof (saide he) ye haue heard of me, how Iohn baptised with water, but ye shall be baptised with the holy ghoste within these few dayes: when they therfore were come together, they asked of him saying: Lord wilt thou at this time restore againe the kingdome of Israel? And he said vnto thē, It is not for you to know the tymes and seasons, which the father hath put in his own power but ye shal receaue power after the holy ghoste is come vpon you, & ye shalbe witnesses vnto me, not only in Ierusalem, but also in al Iewry & Samaria, and euen to the endes of the earthe. Then the Lorde Iesus after that he had spoken these things with them, he lifted vp his handes, & blessed them. And it came to passe, when he had blessed them, he departed frō thē, & whyle they beheld he was taken vp on hihg, & was caried vp into heauen, and a clowde toke him vp frō their eyes, & setteth at the right hād of god: & while they loked stedfastly vp toward heauen, as he wēt beholde two men stode by them clothed in white garments which also said, ye men of Galiley, why stād ye

galyng vp into heauen: This same Jesus which is taken vp from you into heauen shall so come, euen as ye haue sene him go into heauen. And they worshipped him & retourned to Jerusalem with great ioy, frō the mount which is called Oliuete, which is from Jerusalem a Sabaothes dayes iourney. And when they were come in, they went vp into a parler, where abode Peter and James, John & Andrewe, Phillip and Thomas, Barthelmew and Mathew, James the sonne of Alpheus, and Symon zelotes, and Judas the sonne of James. These all continued wyth one minde in prayer & supplication with ỹ womē, and Mary the mother of Jesus and with his brethren.

MArk doth compendiously & briefly touch all thinges describing together thinges whiche were not done together. For he sayeth, as the eleuen disciples sat at meat &c. It is most likely that Christ dayly appeared vnto his Apostles all the whole forty dayes after his resurrection & commaunded and prescribed them an order wherby they shoud preach the Gospel through out the whole world. This doth he put thē in memory of at his departure & more strongly beatit into them. For to this end were they chosen. Ther is no cause therfore why we should vrge the letter, and draw this history of Mark only to the ascētiō, but to the whol time that was betwene the resurrectiō & ascentiō of Christ. But nowe let vs come nerer to the

hystory, whych Luke hath in the actes: Luke deuideth his Gospel into two partes.

In the first he describeth what Christe did in his life time. In the latter he seteth forth what things were done after his ascention: He spake vnto thē of the kingdō of god. The kingdome of God is in a manner called the gospell wherof he spake vnto them fourty dayes continually, and commended vnto them the preachinge therof: Christ therfore speaketh vnto them of the kyngdome of God, of the gospell, of his grace, and of the mercy of god, and that out of the Scriptures namely of the lawe of the prophets, as Luke sayd before he opened theyr vnderstāding in the scripturs: But with what word, or after what sort he spake vnto them, it is not here written but that may be gathered by theyr doctrine. The Apostles were chosen out by Christ to spread abroade the kyngdome of God, throughout the world, and to dilate & extēd the territories of the heauēly kingdō, but thei being yet after a sort carnal, dream of a certein carnal kingdō & enquire therof acording to the iugemēt of the flesh: which carnal opinio of the restoring again of Israel sticketh also yet at thys day in the Iewes & in some christians. Christ in deede semeth somewhat to acknowledge the restoryng of Israel, when he sayth. It is not for you to knowe the times and seasons &c. Which Paule also declareth in the xi. to the Romaynes. But together therewith drawing thē frō theyr carnal sense he speaketh somewhat deeper of the kingdōe of god saying, but ye shal receaue the holy Ghost: As though he would saye, ȳ is your kingdōe to receaue ꝑ spryte of god by the which ye shalbe taght & led into the true

The kyngdome of god

true knowledge of God, so that ye maye also testifye of the same before others: And ye shall preache of me also euen in that place, where ye forsooke me, fledde awaye and denyed me, so greate shall the power of the heauenuenly spryte be. They had bene so long time cō uersāt with Christ they had hard so many and so great thinges out of his moth, they had sene so many myracles, and yet they reason of a certeyne carnal kingdome. They hoped that some body should be sēt which should deliuer thē out of the power of the Romaines. The Lord doth stil reuoke them back to the spryte. They were very weake still as long as Christ was presēt corporally with them, yea and then also when he beyng glorified was presente with them after his resurrection. There came therefore no strengh to thē by the flesh of Christ being corporally presente, as he himselfe testifieth. It was expedient for them, that he wente otherwise the spirite shoulde not come. He taketh therfore from his disciples what soeuer is corporall and outward euen in him selfe. to affixe them wholye to the spirite of God. They had neade of a certaine other power from aboue, which Christ had promised them. Now therfore he repeteth ẏ promise, & cōmādeth thē not to depart from Ierusalem, till the spirite were geuen them. John (saith he) baptized you with water, water is the signe of doctrine and instruction. As though Christ would say, John taught and enstructed you after a sorte, namely he brought you to me by the outward word and sign, but that spryte of God which I haue promised you, whom I will send, which shal come, and whome ye ought to loke for, he also

Iohn. 14.

shall

shal baptise you within, that is, he shal teache you and enstructe you more playnlye and perfectly: Ye are hitherto baptized with the baptisme of Jhon (for the baptisme of John and Christe are all one, as touchynge the outwarde water and outwarde preachinge for euen as the preaching of the gospell which was done by thapostles, is caled forgeuenes of sins whiche longeth only to Christe, so also is the baptism of John called Christs baptisme that is, John did the same by the commaundemēt and aucthority of Christ) but or euer it be lōg ye shalbe baptised with an other baptisme, namely with the holy Ghost: The baptisme therefore of the holye Ghoste whereby faithe commeth followeth the baptism of water whiche I speake to refel the erroz of the Anabaptistes: and in that it is called the baptisme of Jhō, it is done, because he dipped mē in water and taughte them by the commaundement of christ, which were both outward signes: And euē Jhō him self doth testify ẏ of him self saying that he only dippid men in water, but ther shuld come one after him which shud baptise with the spirite: The meaninge therefore of Christes woordes is, All the thinges whiche hitherto were done outwardlye, as the water of John, my doctrine, yea euen that breathing which when I rose agayne I breathed vpon you, are to weak to sanctify, purge and strēgthen you within, they were only signes of the holy ghost, which ye shal receaue most perfectly, ther be not a few, which euen now in these dayes seeke & follow onely the flesh in Christe Mark 8.

and

and which thinke that they are sanctified and purged by certayne outwarde ceremonies and signes: But these are but outward signes and so they continew, neyther can they moue any thynge in the harte of manne, excepte the powere and operation of the Spirite of God be ioyned thereunto: We muste therefore moste earnestlye desire that spirite at Gods handes which may drawe vs illustrate, confirme and make vs perfect. This spirite because the Philosophers wanted, therefore were their moste learned writinges nothing els but subtile disputations, and also cauilations, and not the true Philosophye, for they had not within thē the liuing spirite of God: Dead and colde therfore are theyr writinges and not inspired and illuminated by the holye Ghoste: Let vs then passe ouer all those outwarde signes and fixe our eys vpon the operation of the spirite, and desire the same continually with moste feruente prayers. The godlye which are endewed with the holy Ghoste dare yea and enterprise greate things, the spirite doth kindle and drawe theyr hartes vpwarde, and encourageth them to all thinges be they neuer so perilous, and to heroicall vertues which procede from God, and are directed to God as to be humble, to denye him self, to be pleased with him self in nothing, to suffer many thyngs, to be meake, mercyfull and liberal: But flesh seaketh his owne, it laboreth for riches and glory, and enterpriseth gret and perilous thyngs, but yet such thinges as hurt his neyghbor. He lifted vp his hāds after the manner of one that prayeth, and not of one

that bleſſeth: For this worde here, he bleſſed the in greake εὐλογεῖν, I thinke is put here as a ſigne of farewel, as they vſe to wiſh good luck which departe. They worſhipped him namely becauſe he was god which could aſcend by hys owne powre: they reioyſed in the meane time, becauſe they were the legates of ſuch & ſo great a Lorde. And in that it is wrytten that they were alwayes in the temple, it muſt be vnderſtād that they were in the tēple in due tyme. For ſometymes they aſſembled together in a certen houſe (as appereth by the acts) for feare of the Iewes. So is it ſayd of Anna the widow that ſhe was day and night in the temple. This is according to the hebrew manner of ſpeakinge that is, ſhe was often in the temple. In like manner the Apoſtles came very often into the temple, although ſometimes they were gathered to gether in ſome certeyne houſe to auoyde the ſnares of the Iewes. They did euen as many chriſtians in theſe dayes ar compelled to do, in thoſe places, where it is not lawefull neither to heare nor yet to read the goſpel openly: they aſſemble together in ſome houſe, they read they pray, they hear the word of God and geue thanckes &c. Then they come into the common aſſembly with other men to auoyde ſuſpition, bearing ſomewhat with ceremonies which ar not vtterly vngodly. But this they do but for a time. So the apoſtles abhorred not from the temple of the Iewes wherin were yet the ſacrifices of beaſtes, which notwythſtandynge were ſtreight wayes to be abolished.

Loke in Plinis Epiſtles to Traian, de more Chriſtianorum.

They

They did therfore preach Christe eyther in the temple or els in the porch though the superstitions of ỳ Pharisees remained still there. And here do those hipocrites chifly erre which seeke a pretence & excuse to thē selues by this facte of the Apostles & so sticke stil to papistry, mingling thē selues with their wicked seruices, for feare of their goods, or els of their estimation, either els of their life. They go not streight but halte on both sides. These mē must remember that the nature of the ceremonies whiche were prescribed vnto the Iewes in the law of God was farre differring from the nature of the ceremonies whiche the popes haue fayned by the persuasion & suggestion of Sathan, so that by no meanes these are to be conferred to thē. And besides that they come not to the papistical seruices of God with that same minde, that the apostles did to the Iewish seruices. For the Apostles in the meane time preached Christ, and laboured to winne the Iewes frō their iewishnes to Christ, but our men are affeard of them selues, and dissemble Christ, & dare not confesse him openly & frely before this wicked nation, & so they cleane continually vnto them, not to winne them vnto Christ, but to betraye Christ & to perysh with the vngodly or (as they persuade thē selues) to be in safetye. And agayne the Apostles committed nothing against their conscience, but were present only at such ceremonies, as God had commaunded by his own mouth & prescribed for a time. Those I say they vsed only for a time without any vngodlynesse or

superst-

superstició: But cõtrary wise these are present to these vngodly rites against their own cõsciẽces as when they bowe their knee to ỹ bread of the papisticall masse, which (at the least waye in a shewe) they worship, they fall down before Idols and briefye they defile them selues with these vnpure customes and filthye fellowship. Let these men diligently consider what happened to Peter as long as he was amõg the souldiers, he demed Christe more and more, till he wrapped him selfe out of their companie, & got him to Christ with bitter weping. Awake vp therfore O my brethren, and come out of Babilon, come out I say frõ among them & touch not the vncleane. Let nothing kepe you backe. Let nothing cause you to linger. Christ hath no 2. Cor. 6.
fellowship with Belial, the temple of god hath 1. Cor. 3.
nothing to do with Idols and ye are the temple of God, do not prophane that which Christ consecrated with his bloude: Let it not repent you if ye muste forsake or loose any thing for Christs sake, the Lord will restore vnto you an Math. 19
hundred folde, If Jacob the patriarch left many thinges behinde him to haue the fruition of the best things in ỹ land of Egipt, why should Gen. 45.
it be greuous vnto vs to forsake earthly thinges, seing we shal be recompensed in the world to come with such ioy as the eye hath not sene, the eare hath not heard, neyther can the hart of man comprehend it? Judas in gaping for gold Esay. 64
lost both his bodye & soule. Wherfore vnwrap your selues oute of these bondes, caste awaye what soeuer holdeth you backe, to auoyde the

Prou. 1. immynent daunger although nakedly. Cōtend vnto the Lorde with the whole hart, why lest time serueth: Contempne not his voyce, lest he mocke you toscorne when euill thinges happen vnto you. There is an other error of the Anabaptistes, which count it wicked to preach the truth in temples whiche are amongest the papistes, yea though the Idols and papistical supersticions be now abolyshed out of them. But where cā Christ be more commodiously preached, then in those places where the multitude of people accustome to assemble together. This certaynely dyd the Apostles, eyther on the holy dayes or elles on the Sabboth dayes when the people were assembled together, both to be there present them selues, and also to bryng the Iewes which claue vnto their old supersticiō, to Christ, which might be done moste commodiously in the temple whether the people of the Iewes resorted. Neyther dyd they so stubburnly and disdaynefully seperate them selues from the Pharisees and the reste of the Iewes as the Anabaptistes nowe of dayes accustome to seperate them selues from those which do beleue and cleaue vnto Christ. That the soules of the Godly are receaued into Joyes, and the soules of the vngodlye are pulled to punyshmentes, not only the holy Scriptures do testifie but also the writers of the Gentilles. And the Philosophers and Poets doe manifestlye agree with the Prophetes in these thynges although they speake it with other words. Here of come the fieldes of Elisius, and the sorowfull

full lake of Acheron, and that some are counted to be receaued after theyr death into ỹ nũber of God, &c. The soule is not of it selfe, but of God. Wherfore when it is seperated frõ the body it retourneth vnto God, euen as all other thinges returne vnto the fountayne from whence they came, all thinges flowe agayne to theyr author. These thinges are so in dede and so are written. And Christe truly testifieth in him selfe that the soule liueth after the death of the body, and that men retourne to their author. which thyng was neuer before that time set before the eyes of men, although as many as were of sounde iudgemente vnderstoode it. Christe proueth the lyke of hys soule by hys Resurrection & Ascencion and that glory shal come to the whole man with God. He therefore teacheth not only by worde, but also declareth in deede what shall be come of the Godlye after this lyfe. He ascended vp into heauen, to prepare the waye to glorye for vs, If we should knowe, whether we shall goe after death, and what so euer our mindes fele and beleue, al the same do we see to haue gon before in our head Christ. Christ descended once for our saluation sake, agayne he ascended once, that we shoulde not hence forth requyre the corporall presence of Christ, but our hartes being lifted vpwarde we shoulde meditate the heauenly lyfe with Christ oure King. Put case there were a king whiche woulde seeke for the common profite. woulde doe Justice, and make equall and good lawes, and graunt that he were a father of the

coũtrey, &c. It can not well come to passe that euery one in hys kingdome can see hym, for some dwell farre from hym; some are blynd or lame so that they can not come vnto him, there are but fewe which haue the libertie to bee familiarly conuersaunte with him, and yet in the meane time al of thẽ though they dwel neuer so farre of haue the fruition of the common peace and tranquilitie, which he hath gotten and defendeth by his wysedome, euen as amplye as thei which are alwaies present with him in the courte. And if so be that the king die, yet do the citizens reioyce in the lawes and ordinaunces ordayned by him. Euen after the same sorte is it with our king Christ, it is not geuen to al mẽ to see him corporally, which happened to the apostles by a singulare prerogatiue, yet may all the godly by faith haue the fruition of the grace and redemption gotten by him, yea euen those whiche neuer sawe hym with theyr corporall eyes: and for this cause dyd Christe when he shoulde departe from his Disciples as concerning his bodyly presẽce promise vnto them an other comforter and aduocate, namely the holy ghoste, whiche shoulde teache them the spirituall and true knowledge of Christ. He draweth oure hartes vpward, where Christ is at the ryghte hand of God, that we despising all the goodes of this worlde might cleaue only to him, and haue reste in hym. Let vs in the meane time serue our neyghboures by charitie, and diligently plante the kingdome of Christe in the worlde, namely that he may reigne in the harts

of

of all men. Let the eyes of our mind be alwaies fixed in heauē vpō him which is our aduocate before the father which hath sanctified our flesh in him selfe, which hath ioyned our nature vnto the godhed, and hath so exalted it that ther might be an assured hope in vs, ẏ we shall liue w̄ him for euer. He is flesh of our flesh, bone of our bōes our brother & hed, in whō is set forth vnto vs the hope of immortall lyfe. Wherfore for asmuch as god which is rich in mercy, hath of his singuler loue wherby he loued vs, yea euen then when we were deade thoroughe sins hath quickned vs together with Christe, and hath raysed vs vp to gether agayne with hym, and made vs set together in heauenlye places with Christe Jesus and hath sealed vs with the holy spirite of promyse whyche is the earneste penye of our enheritance for the redemptiō of the possession gottē to the praise of his glory, let vs for al these things geue thāks to God, and pray that the god of our Lord Jesus Christ the father of glory would geue vs the spirite of wysdome & reuelation by knowledge & illuminate the eyes of our minde, that we may know what the hope is wherunto he hath called vs, and how rich the glorye of his inheritaunce is toward the sayntes, and how excellente the mightines of his power is toward vs, which beleue according to the efficacy of his might and strēgth, which he hath shewed forth in Christ, when he raised him from the deade, and made him to sit at his right hād in heauen, aboue all principalitye and power,

Ephe. 2.

Ephe. 1.

strength and dominion and euery name that is named not only in this worlde but also in the worlde to come, and hath subdued al thinges vnder his feete and hath made him the heade of the church aboue al thinges, which is his body the perfection of him which filleth all in all, to whome be prayse and glory worlde without end.

AMEN.

Imprinted at London by

John Daye dwellinge

ouer Aldersgate beneath Sainct Martynes.

[?1560]

Cum gratia & priuilegio

Regiæ Maiestatis.